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IMTHEACHTA ÆNÍASA

THE IRISH ÆNEID

WITH A TRANSLATION MADE BEFORE A.D. 1600
OF THE IRISH BOOKS OF VERGIL'S ÆNEID
INTO IRISH

THE IRISH TEXT, WITH TRANSLATION INTO ENGLISH

IMTHEACHTA ÆNÍASA

THE IRISH ÆNEID

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WITH A
NEW INTRODUCTION, 1905,

BY
ERICK FOPPE

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*BEING A TRANSLATION, MADE BEFORE A.D. 1400,
OF THE XII BOOKS OF VERGIL'S ÆNEID
INTO GAELIC*

THE IRISH TEXT, WITH TRANSLATION INTO ENGLISH,
INTRODUCTION, VOCABULARY AND NOTES

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AUCTOR

INTRODUCTION TO 1995 EDITION
BY ERICH POPPE
OF IMTHEACHTA AENIASA: THE IRISH AENEID
THE CLASSICAL EPIC FROM AN IRISH PERSPECTIVE

To read a little of the Irish *Aeneid* [...] is to glimpse some different possibilities of translation, possibilities which occupy a curious modern no-man's-land between what we would accept as translation and what we would call outright re-moulding.¹

THE HISTORICAL PERSPECTIVE OF *IMTHEACHTA AENIASA*

Imtheachta Aeniasa, the Irish version of Virgil's *Aeneid*, exemplifies an important aspect of medieval Irish literary culture and of the mentality of the *litterati* behind it, namely their attitudes towards foreign literary and historical works and to these texts' adaptation into the vernacular. *Imtheachta Aeniasa* follows quite closely the structure and sequence of events in the *Aeneid*, but manipulates them at the same time in a characteristic way to suit the needs and expectations of its own time and audience. The resulting tensions between the source and the vernacular version will be the main theme of my introduction. Based on an interpretation of the content of the Book of Ballymote and on the position of *Imtheachta Aeniasa* in this manuscript I shall suggest a new hypothesis about the function of the text in its Irish context. I argue that it was perceived as a historical narrative rather than as a literary epic or mere entertainment. I shall also give examples of some characteristics of the adaptation in respect of content and style and consider the presence of these features in the native narrative tradition. A comprehensive discussion of *Imtheachta Aeniasa* is beyond the scope of this introduction; some aspects, for instance the presentation of the pagan gods, have had to be passed over. Nevertheless I hope to indicate the significance of *Imtheachta Aeniasa* for its medieval audience and to describe some of the more important changes which the Virgilian text has undergone in the process of adaptation. Ultimately, I would like to vindicate the claims on a modern reader of a text and a genre, all too often considered secondary to native texts and genres. It must not be forgotten that adapting classical

¹ Frederick Ahl, 'Uilix Mac Leirtis: The Classical Hero in Irish Metamorphosis', in *The Art of Translation*, ed. R. Warren (Boston, MA, 1989), 173-198, p. 178.

works into the vernacular was an integral and substantial element of the intellectual preoccupations of the medieval Irish *literati* and may have had some influence on the formation of the so-called native tradition itself.²

When George Calder's edition of *Imtheachta Aeniassa* was first published by the Irish Texts Society in 1907, Winifred Faraday stated in her review:

It is a fourteenth century work, and belongs therefore [...] to a parasite literature which gathered stories from any available source, with little care for their original form. The writer's intention was more to supply a story than to interpret Virgil; and on the literary side the work is rather interesting as a specimen of compilation than to be judged as a translation. It is more a paraphrase than a translation, and the author freely condenses, expands, rearranges, and interprets by Irish phrases familiar to his audience, but only distantly connected with the text. [...] The whole work is suggestive of difference in national character; sentiment, excessive feeling, appeal to the sense of colour, are dwelt on; but there is no attempt to represent Roman fortitude and Virgilian pathos.³

This is rather dismissive of a whole period of medieval Irish literature and, in particular, of adaptation as a genre in its own right, with its special focus of interests and its own conventions. Although some of the characteristics of the process of adaptation were correctly identified by Faraday, no sensibility is shown for the Irish redactors' motivation, which differs considerably from that of modern translators, or for their intellectual and aesthetic achievements.⁴ In order to

2 See, for instance, the discussion of possible classical influences on *Táin Bó Cuailnge*, conveniently summarised in Ruairí Ó hUiginn, 'The Background and Development of *Táin Bó Cuailnge*', in *Aspects of the Táin*, ed. J. P. Mallory (Belfast, 1992), 29-67, pp. 35-41. For the view that the adaptations of extended classical works motivated the compilation of extended texts about the Irish past, such as *Táin Bó Cuailnge*, see Hildegard L. C. Tristram, 'Aspects of Tradition and Innovation in the *Táin Bó Cuailnge*', in *Papers on Language and Medieval Studies Presented to Alfred Schopf*, edd. Richard Matthews & Joachim Schmolze-Rostovsky (Frankfurt, 1988), 19-38, pp. 22-24.

3 Winifred Faraday, *Celtic Review*, 4 (1907-1908), 287-288, p. 288.

4 For surveys of the genre of adaptation into Irish see in particular W. B. Stanford, 'Towards a History of Classical Influences in Ireland', *Proceedings of the Royal Irish Academy*, 70, section C, no 3 (1970), 13-91, Nessa Ní Shéaghda, 'Translations and Adaptations into Irish', *Celtica*, 16 (1984), 107-124, and Proinsias Mac Cana, 'La traduction des épopées étrangères en irlandais', in *Traduction et traducteurs au moyen âge*, ed. Geneviève Contamine (Paris, 1989), 77-84.

appreciate medieval Irish texts based on foreign originals, such as *Imtheachta Aeniasa*, it is necessary to approach them with two sets of questions in mind: the first regarding the interest of the foreign source for the native scholar who decided to adapt it; the second regarding the extent to which this scholar then interfered with his source in the process of adaptation, in order to accommodate his specific interests and intentions as well as the expectations of his audience concerning presentation and narrative style. My discussion here will revolve around these two areas. First I shall address the problem of whether *Imtheachta Aeniasa* was perceived by medieval Irish *literati* as a historical narrative or as a literary epic, or whether such a dichotomy is perhaps too rigid.

Medieval Irish *literati* have left us hardly any explicit critical or meta-literary comments on the native perception of the function of narrative texts such as *Imtheachta Aeniasa*.⁵ The best indication of the compilers' intentions is therefore provided by the manuscript context of the texts themselves. Every analysis of this context, however, amounts to an interpretation, and in the following I shall develop my interpretation of the manuscript context of *Imtheachta Aeniasa* in the Book of Ballymote and of its implications for an understanding of the focus of the text. The Book of Ballymote has been described as 'a miniature library collected for the interest and relaxation of the prince who commissioned it or bought it'.⁶ However, in view of its 'remarkably miscellaneous collection of texts',⁷ religious, historical and pseudo-historical, legal, learned, and classical, I find it difficult to

5 The Latin colophon to *Táin Bó Cualnge* in the Book of Leinster displays a tantalising familiarity with meta-literary terminology and a critical tradition which stretches from Cicero to contemporary twelfth-century scholars (see C. O'Rahilly, *Táin Bó Cualnge from the Book of Leinster* (Dublin, 1967), p. 136, lines 4921-4926). For a discussion of *scél* ('fabula'), *arramainte* ('argumentum'), and *stair* as meta-literary terms, with reference to Macrobius, in a fifteenth century manuscript, see Brian Ó Cuív, 'Scél : arramainte : stair', *Éigse*, 11 (1964-1966), 18.

6 Françoise Henry & Geneviève Marsh-Micheli, 'Manuscripts and Illuminations, 1169-1603', in *A New History of Ireland*, vol. 2, *Medieval Ireland 1169-1534*, ed. Art Cosgrove (Oxford, 1987), 781-815, p. 798.

7 Henry & Marsh-Micheli, 'Manuscripts', p. 798; see also Robert Atkinson, *The Book of Ballymote* (Dublin, 1887), pp. 5-18, and *Catalogue of Irish Manuscripts in the Royal Irish Academy*, fasc. 13 (Dublin, n.d.), pp. 1610-1655.

imagine any prince relaxing over its contents. It would rather seem to reflect scholarly, and perhaps mainly historical and antiquarian, interests. It may be significant that the learned family of Ó Duibhgeannáin, which seems to have been instrumental in its compilation, were hereditary historiographers to several aristocratic families in Connacht.⁸

The group of texts 'in a classical mood'⁹ in the final section of the Book of Ballymote consists of the following:

- (1) an Irish version of *De Excidio Troiae Historia* (*Togail Troí*), the alleged eye-witness report of the siege and destruction of Troy attributed to Dares Phrygius,¹⁰
- (2) a story about the wanderings of Ulysses (*Merugud Uilix*),¹¹
- (3) the Irish *Aeneid* (*Imtheachta Aeniasa*),
- (4) the Irish compilation about Alexander the Great.¹²

8 On the family of Ó Duibhgeannáin see Paul Walsh, *Irish Men of Learning* (Dublin, 1947), pp. 1-33.

9 Henry & Marsh-Micheli, 'Manuscripts', p. 798.

10 For the text of this version see Séamus Breathnach, 'Togail Troí curtha in eagar as B.B.', unpublished M.A. dissertation, NUI, Galway, 1952. For a survey of the different versions and recensions of *Togail Troí* see Gearóid Mac Eoin, 'Das Verbalssystem von Togail Troí (H.2.17)', *Zeitschrift für Celtische Philologie*, 28 (1960-1961), 73-136, 149-223, p. 76; for a detailed discussion of two of the texts, with further references, see Leslie Diane Myrick, *From the De Excidio Troiae Historia to the Togail Troí. Literary-Cultural Synthesis in a Medieval Irish Adaptation of Dares' Troy Tale* (Heidelberg, 1993). Darius is characterised in *Togail Troí* in the Book of Ballymote as 'Dariat, stair-scribnid na Troianu' (Breathnach, 'Togail Troí', line 1724). For an English translation of pseudo-Dares see R. M. Frazer, *The Trojan War. The Chronicles of Dictys of Crete and Dares the Phrygian* (Bloomington & London, 1966), pp. 133-168.

11 For an edition of the text in the Book of Ballymote see Robert T. Meyer, *Merugud Uilix maic Leirtis* (Dublin, 1958); for discussions see Robert T. Meyer, 'The Middle-Irish *Odyssey*: Folktale, Fiction, or Saga?', *Modern Philology*, 50 (1952), 73-78, and 'The Middle-Irish *Odyssey* and Celtic Folklore', *Papers of the Michigan Academy of Science, Arts, and Letters*, 46 (1961), 553-561.

12 For the text see Erik Peters, 'Die irische Alexandersage', *Zeitschrift für Celtische Philologie*, 30 (1967), 71-264; for discussions see Robert T. Meyer, 'The Sources of the Middle Irish *Alexander*', *Modern Philology*, 47 (1949), 1-7, and Hildegard L. C. Tristram, 'Der insulare Alexander', in *Kontinuität und Transformation der Antike im Mittelalter*, ed. W. Erzgräber (Sigmaringen, 1989), 129-155.

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It will be obvious that a thematic relationship exists between all four texts and that the first three form a close chronological sequence. It is therefore perhaps possible to speak of an incipient cyclic treatment here.¹³ The intertextual connections are brought out explicitly in the first sentences of *Merugud Uilix*, quoted below, and of *Imtheachta Aeniasa* (lines 1-6), which establish the destruction of Troy as the *terminus post quem* for the events reported in the following narratives.

INCIPIT de merugud Uilix so síis bodesta(aa). Iar n-indrad 7 discaíle Trofana, turthechta na nGréc tánic cách díib dochum a críchi a feraind dílis féin. Tánic trá Uilix mac Leirtis dá crích 7 dá ferann co n-acca úad sléibti a ferainn féin.¹⁴

The following now is the beginning of the 'Wanderings of Ulysses': After the raiding and the scattering of the Trojans - as regards the Greeks, each of them went to his own land and territory. Ulysses, son of Laertes, went to his land and his territory as well, and he saw before him the hills of his own land.

The Alexander-compilation begins with a historical prologue which surveys the pre-Roman empires of the world, in particular the Greek empire; and it too describes the destruction of Troy.¹⁵ A pro-

13 The concept of 'cycle' has been borrowed from discussions of medieval French literature, where in some manuscripts of the *Roman d'Énéas* 'individual texts have been arranged so as to present a single vast chronologically ordered narrative' (Jerome E. Singerman, *Under Clouds of Poesy. Poetry and Truth in French and English Reworkings of the Aeneid, 1160-1513* (New York & London, 1986), p. 134). An interest in classical material very similar to the one in the Book of Ballymote existed in twelfth-century France, see Jaques Monfrin, 'Les translations vernaculaires du Virgile au Moyen Age', *Lectures médiévales de Virgile* (Rome, 1985 = *Collection de l'École française de Rome*, 80), 189-249, especially p. 192. In view of the extant Irish texts Monfrin's remark, 'Le phénomène [...] n'a son pareil dans aucun autre pays européen' (p. 192), requires qualification. Monfrin also points out that the juxtaposition of these texts would have resulted in 'une sorte d'histoire ancienne qui établit les origines troyennes des habitants de la Grande-Bretagne' (p. 198).

14 Meyer, *Merugud*, lines 1-4 and p. 10.

15 See Peters, 'Alexandersage', pp. 99-102 = 487a1-488a37 for the prologue and p. 102 = 488a10-19 for the destruction of Troy.

logue which similarly defines the context of the following events from the perspective of world-history also occurs in the version of *Togail Troí* in the Book of Ballymote. The specific form of the prologue appears to be unique to this text.¹⁶ I am inclined to interpret these prologues as one indication of the learned, and perhaps primarily historical, interests of the compilers of the Book of Ballymote in their material.¹⁷

In contrast to the opening *in medias res* of Virgil's *Aeneid*, *Imtheachta Aeniassa* begins with a historical prologue which sets out the reasons for Aeneas's banishment and exile (lines 1-52). The narrative of the Greek assembly, which will decide the fate of Aeneas and Antenor after the destruction of Troy, is used to summarize the history of Troy up to its second destruction in the advice given by Nestor. Here, the presentation of Aeneas and Antenor as traitors ('lucht in braith', line 39) contrasts sharply with the former's characterisation by Virgil as 'pius Aeneas'. It is based, however, on pseudo-Dares and his allegedly historical account of the destruction of Troy.¹⁸ Nestor's report takes the form of a flash-back, as Aeneas's own account, at Dido's court, of the sack of Troy and his travels in books ii and iii of the *Aeneid*. Aeneas's account is retained in *Imtheachta Aeniassa*, al-

16 See Breathnach, 'Togail Troí', p. lviii. The prologue in the Book of Ballymote also refers to the foundation of Troy and to its first and second destruction (see Breathnach, 'Togail Troí', lines 26-30, 15-16, and 18-19). Note that the Irish version of Lucan's *Pharsalia* was prefaced with a brief account of the six ages of the world (Whitley Stokes, *In Cath Catharda. The Civil War of the Romans* (Leipzig, 1909 = *Irische Texte*, 4.2), pp. 3-4).

17 A similar scholarly concern may underlie two short passages of *Togail Troí* and the Alexander compilation on the presentation of the material in question-and-answer format (Peters, 'Alexandersage', p. 103 = 488a38-47, and Breathnach, 'Togail Troí', lines 540-549, also quoted by Peters, 'Alexandersage', p. 171). These are similar to the 'leading questions' of the beginning of *Sex aetates mundi* (see Dáibhí Ó Cróinín, *The Irish Sex Aetates Mundi* (Dublin, 1983), p. 67, and Hildegard L. C. Tristram, *Sex aetates mundi. Die Weltzeitalter bei den Angelsachsen und den Iren. Untersuchungen und Texte* (Heidelberg, 1985), pp. 211-212 = lines 91-109).

18 See Frazer, *Trojan War*, pp. 164-166. The phrases 'lucht in braith' and 'aes braith' are also used in *Togail Troí* in the Book of Ballymote, see Breathnach, 'Togail Troí', lines 3438 and 3748. John R. Harris's interpretation of the narrative meaning of the prologue ('Aeneas's Treason and Narrative Consistency in the Mediaeval Irish *Imtheachta Aeniassa*', *Florilegium*, 10 (1988-91), 25-48) fails to take the manuscript context into account.

though it contradicts Nestor's version in most details. The natural order of events (*ordo naturalis*), against Virgil's *ordo artificialis*, is partially restored in the Irish text by means of an immediate flashback, not by authorial narrative.¹⁹ This first section thus sets the events of the *Aeneid* in their wider context of Greek history; and the narrator continues, in chronological order, with an account of Aeneas's travels to Carthage, based on Virgil's books i and iii. It may be significant that the redactor of the Irish text chose to use material from pseudo-Dares rather than to 'naturalise' Virgil's *ordo artificialis* systematically. The authority in the Middle Ages of his *De Excidio Troiae Historia* as history has played a decisive role here.²⁰

Imtheachta Aeniasa ends with a very short historical epilogue which is not found in the *Aeneid* and which places the account of Aeneas's travels in the context of subsequent Roman history (lines 3206-3215). It introduces a view of historical linearity and dynastic continuity, with its vision of an unbroken genealogical line transcending the accidents of history, and asserts that not only the Roman but all rulers of the world descend from the 'seed of Aeneas, Ascanius, and Lavinia' (lines 3213-3215, 'is do shil Aeniasa 7 Asgain 7 Lauina rogenetar flaithi 7 rigraidh Roman 7 oirigh in domuin o sin riam co ti in brath').²¹ *Imtheachta Aeniasa* thus makes the claim to deal not only

19 This partial restoration of *ordo naturalis* is therefore more complex than commentators have hitherto acknowledged; see, for example, Edgar M. Slotkin, 'Medieval Irish Scribes and Fixed Texts', *Eigse*, 17 (1978-79), 437-450, pp. 447 and 445.

20 In the French *Roman d'Énéas* Virgil's order was 'naturalised' systematically; see, for instance, Monfrin, 'Translations vernaculaires', p. 195. The authority of pseudo-Dares is, for example, indicated in the commentary on the first six books of the *Aeneid* attributed to the twelfth-century scholar Bernardus Silvestris, see A. J. Minnis & A. B. Scott, with the assistance of D. Wallace, *Medieval Literary Theory and Criticism c. 1100-c. 1375. The Commentary Tradition* (Oxford, 1991), p. 151, and Julian Ward Jones & Elizabeth Frances Jones, *The Commentary on the First Six Books of the Aeneid of Vergil commonly attributed to Bernardus Silvestris* (Lincoln & London, 1977), p. 1. See also Max J. Wolff, 'Der Lügner Homer', *Germanisch-Romanische Monatsschrift*, 20 (1932), 53-65.

21 A similar sentiment is expressed in a Middle Irish poem on world-kingship (Seán Mac Airt, 'Middle-Irish Poems on World-Kingship', *Études Celtiques*, 6 (1953-1954), 255-280, 7 (1955-1956), 18-45, 8 (1958-1959), 98-119, 284-297, pp. 296-297: 'Romain i rigi iar s[a]in / co dine derid domain; / ro-sia a neart s[e]in nach than / cein [m]beth [a] feib ro badur' ('The Romans afterwards hold the kingship to the last generation of the world; their power will always exist while they remain in the state [in] which they were').

with remote classical antiquity, but also with significant aspects of the origin of the later Western states.

This epilogue agrees closely with a passage in a short and isolated historical tract about Silvius, the ancestor of the British peoples, which is preserved in the Yellow Book of Lecan.²² The distinctive feature of both accounts is the view that Silvius was born after the death of Aeneas.²³ The historical focus of the tract in the Yellow Book of Lecan is important, since this fuller account - or a text closely related to it - would seem to be a natural source for the epilogue of *Imtheachta Aeniasa*. The text condenses aspects of the Brut-narrative of early Insular history, and thus belongs to the genre of historiography, rather than literary narrative or commentary. In this way both the prologue and the epilogue of *Imtheachta Aeniasa* can be said to set the events of the text in their historical, or pseudo-historical, context. The Alexander-compilation in the Book of Ballymote similarly contains a passage on the civil unrest following Alexander's death, an episode which does not occur in the version in Leabhar Breac.²⁴ It has the important function of supplementing the historical account and of transcending the focus on the main character, Alexander. The same could be said about the function of the epilogue in *Imtheachta Aeniasa*.

Given the thematic overlap between the four texts with a classical background in the Book of Ballymote, it is not surprising that some events are referred to in more than one of them. It is noteworthy, however, that the redactors of the Book of Ballymote did not attempt to smooth out contradictions in the different accounts. Ulysses's adventures with the Cyclops are told in both *Merugud Uilix* and *Imtheachta*

22 See Kuno Meyer, 'Silvius, Stammvater der Britten', *Zeitschrift für Celtische Philologie*, 12 (1918), 376: 'Et beirid Lauina mac iar sin iar n-eg Aeniasa .i. Silbuis a hainm sidein. Gabaid Ascan annedaigh Aeniasa rigi na hEadaille fri re ocht mbliadan trichat 7 faidid [la] Lauina 7 berid mac do .i. Iuilius a hainm siden 7 do sil Aeniasa 7 Ascain rogeinitur rigraid in seanaigh Romanaig 7 ardriga in domain uile d'furnor' ('And Lavinia bore a son then, after the death of Aeneas, named Silvius. Ascanius took the kingship of Italy after Aeneas for thirty-eight years and he married Lavinia and she bore a son to him named Iulius. And from the descendants of Aeneas and Ascanius the kings of the Roman Senate and almost all kings of the world were born').
23 Dr Neil Wright has pointed out to me that this is the more common interpretation of Virgil's phrase 'Silvius [...] tua postuma proles' (vi, 763), favoured, for example, by Jerome, Eutropius, and Bernardus Silvestris.

24 See Peters, 'Alexandersage', pp. 155-156 = 500a14-500b19.

Aeniasa, but with considerable disagreement in detail. In *Merugud Uilix*, the Cyclops kills a great number of Ulysses's men and then carries nine others as well as Ulysses back to his cave during which time Ulysses manages to escape. Later he rescues his followers.²⁵ *Imtheachta Aeniasa*, however, follows Virgil's account that the Cyclops seized and killed two of Ulysses's men and was then maimed by Ulysses in revenge (lines 154-163).

The problem of coherence, textual and intertextual, is particularly manifest with regard to the figure of Aeneas. The prologue of *Imtheachta Aeniasa* describes Aeneas and Antenor as traitors who betrayed Troy because of their fear of the Greeks and their concern for their own safety. This clearly contradicts Aeneas's own account of how Troy fell, as told at Dido's court (lines 411-655), which follows Virgil. However, there is disagreement not only within *Imtheachta Aeniasa* itself but also between it and *Togail Troí*. In the former, Nestor argues for the banishment of Aeneas and Antenor because traitors cannot be trusted and because Aeneas will always be an enemy of the Greeks. In the latter, following pseudo-Dares, Agamemnon orders their expulsion because they concealed Polyxena and thus brought about renewed fighting.²⁶ In the version of *Togail Troí* in the Book of Ballymote, Priam appoints his son Alexander as leader of the raid against the Greeks after the death of Hercules, and he sends three other nobles with him, among them Aeneas.²⁷ In Nestor's narrative in *Imtheachta Aeniasa* the emphasis has been shifted slightly in favour of Aeneas, who is here said to have been sent together with Alexander on the raid against the Greeks, in the course of which they abduct Helen (lines 27-29).²⁸ In the epilogue to *Imtheachta Aeniasa* discussed above, Silvius is described as Aeneas's son (lines 3209-3210), in accordance with Virgil (see lines 1436-1437) and other classical sources. In *Lebor Bretnach*, the Irish version of the *Historia*

25 Meyer, *Merugud*, lines 31-74. Aeneas's encounter with one of Ulysses's followers who was left behind on the island of the Cyclops, is briefly mentioned in *Merugud Uilix* (Meyer, *Merugud*, lines 74-75) and told in greater detail in *Imtheachta Aeniasa* (lines 145-170).

26 Breathnach, 'Togail Troí', lines 3788-3791, and Frazer, *Trojan War*, p. 167.

27 Breathnach, 'Togail Troí', lines 1375-1377.

28 Calder's translation of lines 26-27, 'co rofaid a mac .i. Alaxandair 7 Ainias for creich go Greicaib', should be corrected to 'he [Priam] sent his son, i.e. Alexander, and Aeneas on a raid against the Greeks'.

Brittonum, of which one text is preserved in the Book of Ballymote, Silvius is called Aeneas's grandson, and therefore son of his son Ascanius.²⁹

Such disagreements across texts in the Book of Ballymote indicate that its compilers did not strive for internal consistency.³⁰ Even when events are cross-referenced, as is the meeting of Aeneas with Ulysses's companion Achemenides, they did not attempt to harmonize the accounts. The four texts with a classical background in the Book of Ballymote are furthermore marked as different and separate entities, with closing rubrics and pages left blank between *Merugud Uilix* and *Imtheachta Aeniassa* and between *Imtheachta Aeniassa* and the Alexander-compilation.³¹ Thus these texts do not constitute a narrative unit but rather a loose thematic sequence or an incipient cycle which presents the disparate range of information about a specific historical period available to the redactors.³² A cyclic perception of the texts concerning the destruction of Troy and the exile of Ulysses and Aeneas also seems implied by the rubric of *Togail Troí*, 'Incipit co sceol in croicenn 7 do Troi cona lloingis' ('The beginning with the story of the [golden] fleece and up to Troy with its band of exiles').³³

Most critics ancient and modern would agree with Servius and Bernardus that the *Aeneid* contains a strong element of praise of Augustus through the account of the ancestors of the empire, and that

29 See A. G. Van Hamel, *Lebor Bretnach* (Dublin, 1932), p. 15.

30 On contradictions identified within the first recension of *Táin Bó Cuailnge* see, for instance, Uáitéar Mac Gearailt, 'Über den Wechsel des narrativen Stils in den *Táin*-Varianten', in *Studien zur Táin Bó Cuailnge*, ed. H. L. C. Tristram, (Tübingen, 1993), 60-99, pp. 60-61) and the remark by Rudolf Thurneysen (*Die irische Helden- und Königsage* (Halle, 1921), pp. 101-102) that its compiler intended 'womöglich keinen der Einzelzüge, die er vorfindet, zu übergehen'.

31 There is no space left between *Togail Troí* and *Merugud Uilix*, but the latter is given an opening rubric.

32 In this respect the final section of the Book of Ballymote is similar to some of the cyclic treatments of the French *Roman d'Énéas* (see Singerman, *Under Clouds*, pp. 120-134), but different from the unified structure of the French *Histoire ancienne jusqu'à César* (see Monfrin, 'Translations vernaculaires', p. 193). The two other manuscripts in which *Imtheachta Aeniassa* is found contain only classical adaptations, and for both an incipient cyclic treatment could be argued, beginning, in each case, with *Togail Troí*. See below for the manuscript transmission.

33 Quoted *Catalogue of Irish Manuscripts in the Royal Irish Academy*, fasc. 13, p. 1654.

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it therefore has a clear teleological perspective.³⁴ Thus it has been suggested that there is a reference to Augustus in the extended comparison (book i.148-153) of Neptune's calming of the storm with the calming of a riot in an assembly by a man whose character and record command respect.³⁵ Any such implication is lost in the Irish version (lines 264-267); Neptune is still presented as the defender of his kingdom, but his actions are not invested with any symbolic meaning. Furthermore, the two central overt references to Augustus in the *Aeneid* (books vi.791-807 and viii.678-681) have both been suppressed in the Irish version.³⁶ The visions of the future of Rome which Aeneas is granted in these scenes are at the same time reduced to a mere sequence of kings and lords, and there is no sense of his typological connection with the past or the future. *Imtheachta Aeniasa* narrates the history of an individual firmly set in a definite past, with no implications of a teleological view of Roman history.³⁷ This does not contradict the wider historical perspective opened up in the prologue and the epilogue. These sections are concerned with world-history rather than with specific Roman issues.

The scholarly character of the Book of Ballymote would suggest a learned interest in the *Aeneid* on the part of its compilers. It is instructive at this point of the discussion to contrast the approach taken by the redactor of *Imtheachta Aeniasa* with some late medieval Continental trends in the interpretation of Virgil's *Aeneid*. Broadly speaking, three approaches seem to be typical of twelfth-century Continental readings of the *Aeneid*: a metaphorical reading which rejects historicity for a covert meaning; an ideological reading which invests

34 Servius's 'Augustum laudare a parentibus' and Bernardus's 'ut Augusti Caesaris gratiam lucraretur' have been quoted by Singerman, *Under Clouds*, p. 99.

35 See Singerman, *Under Clouds*, pp. 105-106.

36 Lines 1447-1450 and 1960-1964. See also Isabel Kobus, 'Imtheachta Aeniasa. »Aeneis«-Rezeption im irischen Mittelalter', to appear in *Zeitschrift für Celtische Philologie*. I wish to thank Isabel Kobus for allowing me to read her article before publication.

37 Compare Singerman's analysis of the same lack of teleology in the French *Roman d'Énéas* (*Under Clouds*, pp. 105-115). But whereas in the French version 'Dido's death no longer has historical significance' (Singerman, *Under Clouds*, p. 114), in that her curse of Aeneas and of Rome is exchanged for pardon, *Imtheachta Aeniasa* here follows Virgil.

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history with a specific message for its own present; and a cyclic reading which treats Virgil's account as an episode in classical history. The metaphorical and ideological approaches would defuse, or perhaps even negate, history in its own right.

In the commentary on the first six books of the *Aeneid* attributed to Bernardus Silvestris, a metaphorical, non-literal reading of the text is suggested, applying exegetical methods to secular texts and using the concept of *integumentum*, 'a kind of teaching which wraps up the true meaning inside a fictitious narrative'. In the *integumentum*, Virgil described 'what the human spirit, placed for a period of time in the human body, does or suffers'.³⁸ His commentary then interprets the first six books of the *Aeneid* in terms of the ages of man.

The impulse behind Bernardus' interpretation [...] takes him in quite a different direction from historicism. It is an allegorical interpretation which stresses, rather, the individualistic and ahistorical elements in the narrative [...]. By understanding the *Aeneid* as an account of the soul's progress through life, Fulgentius and Bernardus cut the poem off from any historical referent. Aeneas is no longer the founder of a particular nation, but the means by which we understand any individual's education and enlightenment.³⁹

The prime example of a predominantly ideological reading is the earliest version of the *Aeneid* in a Continental vernacular, the French *Roman d'Énéas*, written by a Norman poet probably between 1150 and 1165.⁴⁰ Here the order of events has been changed to follow the *ordo naturalis*, and the text begins with an account of the destruction

38 Minnis & Scott, *Medieval Literary Theory*, p. 152; see also Jones & Jones, *Commentary*, p. 3. On the allegorical approach see also Peter Dronke, 'Integumenta Virgili', *Lectures médiévales de Virgile*, 313-329, and Singerman, *Under Clouds*, pp. 1-25.

39 Singerman, *Under Clouds*, p. 100.

40 For the text see J. J. Salverda de Grave, *Eneas: Roman du XIIe siècle*, 2 vols (Paris, 1925, 1929); for an English translation see John A. Yunck, *Eneas, a Twelfth-Century French Romance* (New York, 1974); for discussions see, for instance, Singerman, *Under Clouds*, Raymond J. Cormier, *One Heart One Mind: The Rebirth of Virgil's Hero in Medieval French Romance* (University, Miss., 1973), Daniel Poiron, 'De l'«Énéide» à l'«Eneas»: mythologie et moralisation', *Cahiers de civilisation médiévale*, 19 (1976), 213-229, and Jean Dufournet, *Relire le 'Roman d'Eneas'* (Paris, 1985).

of Troy. But, unlike his Irish counterpart, the French redactor was not specifically interested either in this event or in a wider historical setting of Aeneas's career: 'the Vergilian episode of the sack of Troy is condensed to a sketchy summary, showing little of Vergil's interest in the legend for its own sake'.⁴¹ Lee Patterson has emphasised the ideological function of the *Roman d'Énéas* in its Anglo-Norman context, where it 'contributes both to the myth of continuity that the Anglo-Norman ruling class promoted and to the privileging of lineage, and of primogeniture, that was so crucial to the Norman social and economic structure'.⁴² The infusion of a strong love-interest adds an individualistic message, and accordingly the text has also been read as an early example of romance, 'fundamentally a narrative of a knight's fulfillment of himself, the realization of his potentialities, the accomplishment of his secular pilgrimage, his achievement of *joi* through love and war'.⁴³

A cyclic reading of the *Roman d'Énéas* is realized in a number of manuscripts in which it was integrated into a cycle recounting the rise of the West, by combining it with the *Roman de Thèbes*, the *Roman de Troie*, or Wace's *Roman de Brut*.⁴⁴ Singerman has emphasised the ahistorical focus of the *Roman d'Énéas* in its original isolation and has contrasted this with the perception of the text as history in its cyclic form.

41 Yunck, *Eneas*, p. 56.

42 Lee Patterson, *Negotiating the Past. The Historical Understanding of Medieval Literature* (Madison, 1987), p. 179; see also Ruth Morse, *Truth and Convention in the Middle Ages. Rhetoric, Representation, and Reality* (Cambridge, 1991), p. 234: 'In the twelfth-century *Roman d'Eneas* the anonymous poet restored natural order, selected those events which accorded with his own concern with the right relations to one's policy and one's family, to war and love, and then amplified them in order to delight and instruct a secular, vernacular audience'.

43 Yunck, *Eneas*, p. 16. See also Singerman, *Under Clouds*, pp. 26-98, and p. 114: 'the poet of the *Roman d'Eneas* gives a linear progression toward the exposition of a clear theme, the maturation of the knight Eneas'. The amplification of the Nisus-Euryalus episode in the *Roman d'Énéas* is a small-scale example of the romance-approach taken; see Raymond J. Cormier, 'The Mystic Bond of Ideal Friendship: Virgil's Nisus-Euryalis Story Rewritten in the 12th Century Affective Style', *Collegium Medievale*, 4 (1991), 47-56.

44 See Singerman, *Under Clouds*, especially pp. 134-135.

The French work which is ahistorical in isolation is transformed by association; if its source, the *Aeneid*, was in large part a poem about history, the cyclic *Eneas* stands in for history itself.⁴⁵

A reading of *Imtheachta Aeniasa* on the metaphorical or the ideological level would be difficult to sustain. The main interest of the redactor appears to be the presentation of the history of Aeneas's travels and fights, without interpretation, moral assessment, or application to his own present. It is therefore perhaps appropriate to describe *Imtheachta Aeniasa* as the work of a historian whose intention, in the words of Bernardus Silvestris, was both to instruct and to please.⁴⁶ The integration of the text into an incipient cycle about events in classical history would give further support to this suggestion.⁴⁷ A similar historical perspective has been identified in the Irish compilation about Alexander the Great, the original adaptation of which has been dated to the tenth century. One of its texts is preserved in the final section of the Book of Ballymote, following *Imtheachta Aeniasa*. Hildegard Tristram has emphasised that this text is not a novel or a saga, but a learned compilation of the material about Alexander available in Ireland.⁴⁸ The redactor treated his sources from the perspective of a literal interpretation of textual *sensus*, with a view to presenting the full range of evidence, but without introducing his own moral

45 Singerman, *Under Clouds*, p. 136.

46 See Jones & Jones, *Commentary*, p. 2: 'Poetarum quidam scribunt causa utilitatis ut satirici, quidam causa delectationis ut comedi, quidam causa utriusque ut historici'.

47 The cyclic potential of *Imtheachta Aeniasa* has already been referred to briefly by Diego Poli, 'L'Encide nella cultura irlandese antica', *Litterature comparée. Problèmes et méthodes. Studi in onore di Ettore Paratore* (Bologna, 1981), 997-1012, p. 1012. The native material associated with *Táin Bó Cuailnge* would seem to have undergone a similar cyclic interpretation in the Book of Leinster; see *Do fallsigud Tána Bó Cuailnge* with its list of *rém-scéla* (R. I. Best & M. A. O'Brien, *The Book of Leinster*, vol. 5 (Dublin, 1967), p. 1119), and *Cath Ruis na Ríg* (R. I. Best & M. A. O'Brien, *The Book of Leinster*, vol. 4 (Dublin, 1965), p. 761, lines 22628-22629), 'Inam i mbaí Conchobor i nEmain mínétrocht Macha ár cur chatha na Tána lais', where *Cath Ruis na Ríg* is defined as a sequel to *Táin Bó Cuailnge*.

48 Tristram, 'Alexander', p. 137: 'Wenn Peters die gesamte Kompilation eine «Sage» oder einen «Roman» nennt, so wird diese Bezeichnung der Natur des Textes nicht gerecht. Trotz der Integrationsbemühungen bleibt er eine gelehrte Sammlung des in Irland verfügbaren Alexander-Stoffes'.

judgment.⁴⁹ The slightly earlier Anglo-Saxon texts on Alexander, on the other hand, apply a figural interpretation and see in Alexander a moral *exemplum* of a hero given to excessive *superbia*.⁵⁰ As in the case of *Imtheachta Aeniasa*, the Irish text appears to be more interested in the events than in their interpretation. Leslie Diane Myrick has similarly stressed that the Irish translators of classical texts appear to be primarily interested in their sources as historical narratives.⁵¹

My interpretation of *Imtheachta Aeniasa* in the context of the Book of Ballymote as a text with a primarily learned and historical focus differs from the view of previous commentators, who have stressed its story aspect, its entertainment value, and, at least implicitly, a perception of the text as literary fiction. The first editor of the Dido-episode, T. Hudson Williams, described the redactor's intention as 'to tell a story in a way best suited to an Irish audience'.⁵² George Calder then introduced the notion of the *scél*: 'But his [the redactor's] main purpose was to produce a *scél*. [...] And the translator had, above all things, to produce a work with the leading features of the modern

49 Tristram, 'Alexander', pp. 154-155. See also Charles D. Wright, *The Irish Tradition in Old English Literature* (Cambridge, 1993), pp. 14-15. There are, however, clear Irish examples of figural interpretations of biblical statements; see, for example, Ó Cróinín, *Sex Aetates Mundi*, pp. 71-72 and 93-94, and Tristram, *Sex aetates mundi*, p. 215, lines 219-225, p. 235, lines 779-803, and p. 236, lines 828-832. Note that these sections do not occur in the recension of the tract in the Book of Ballymote. For an interpretation of a Biblical passage according to its literal, allegorical, and moral meanings see, for instance, Homily xxxvi in *Leabhar Breac* (Robert Atkinson, *The Passions and the Homilies from Leabhar Breac* (Dublin, 1887), pp. 136-143).

50 See Tristram, 'Alexander', pp. 140-144 and 154-155. For some useful comments on the allegorical and exemplary meanings of the medieval German texts about Alexander see Walter Haug, *Literaturtheorie im deutschen Mittelalter* (Darmstadt, 1992²), pp. 93-90.

51 See Myrick, *From the De Excidio*, pp. 70-71, 'these texts were perceived not so much as Classical literature, but as historical sagas which fleshed out some of the important events which had been merely adumbrated in the tables of Jerome-Eusebius and the chronicles of Isidore and Bede', and also pp. 64 and 106. The term 'saga' should perhaps be avoided in this context.

52 T. Hudson Williams, 'Cairdus Aenias ocus Didaine', *Zeitschrift für Celtische Philologie*, 2 (1899), 419-472, p. 419.

novel'.⁵³ This view was at least partly endorsed by Robert T. Meyer: 'On the whole the Irish redactor furnished us with a good *scél*, which he set out to do'. But Meyer has, in my view, over-emphasised the role of entertainment as the underlying function of the text, and of other medieval Irish texts, when he states that

the Adventures of Aeneas made as good entertainment as did the native saga themes. To medieval man a story was but a story, it mattered not whether it was legend or true history. And the Irishman, in particular, was to enjoy the *Aeneid* as a story pure and simple.⁵⁴

Later in the same article Meyer arrived at a more balanced assessment, when he characterised *Imtheachta Aeniasa* as a 'tale which would both entertain and impart information on classical antiquity'.⁵⁵ Most recently, Edgar Slotkin has stated, mainly with regard to the process of adaptation, that 'as far as possible, the translator has attempted to bring the Aeneid into the recognizable form and shape of an Irish saga'.⁵⁶

A strict dichotomy between history and fiction, and between the related narrative genres, which seems implied in some of the comments quoted above, is perhaps not helpful for an understanding of the medieval perception of the representational functions of texts.

53 Calder, 'Introduction', p. xv. The concept of *scél* itself remains undefined (see the various meanings suggested in the Royal Irish Academy's *Dictionary of the Irish Language*, s.v., which allow for a wide range of critical applications); Calder's comparison with a 'novel' seems to imply an emphasis on a perception of the narrative as fictional.

54 Robert T. Meyer, 'The Middle-Irish Version of the Aeneid', *Tennessee Studies in Literature*, 11 (1966), 97-108. The question of when texts came to be perceived in medieval Ireland as entertainment and/or fiction requires separate investigation.

55 Meyer, 'Middle-Irish Version', p. 99.

56 Slotkin, 'Medieval Irish Scribes', p. 445; see also p. 447. Robert J. Rowland ('Aeneas as a Hero in Twelfth-Century Ireland', *Vergilius*, 16 (1970), 29-32, p. 30) has equated *scél* with romance, but this text is certainly not a romance in the same way as, for instance, the *Roman d'Énéas*. The question of the existence of vernacular and adapted romances in Ireland requires separate discussion; see Alan Bruford, 'Gaelic Folktales and Medieval Romances', *Béaloideas*, 34 (1966 [1969]), and Bianca Ross, *Bildungsidol-Ritter-Held: Herkules bei William Caxton und Uilliam Mac an Léa* (Heidelberg, 1989), pp. 205-223.

John Kelleher has stressed that 'in medieval Ireland there were no categorical divisions between history and literature or between sacred and profane fictioneering', and similar observations have been made for other medieval literatures.⁵⁷

THE CONTENT AND STYLE OF *IMTHEACHTA AENIASA*

A discussion of the intentions and interests of the compiler(s) of *Imtheachta Aeniasa* cannot ignore the levels of content and form. Edgar Slotkin has aptly characterised the redactor as 'little interested in verbal accuracy or simple reproduction of his text':

His concern was not so much a translation from one language to another but from one culture to another. [...] The Irish Aeneid is periphrastic. Words are not fixed, but nothing essential is omitted. [...] The substantial additions the translator made to the original are [...] not new themes or content, but native elaborations on content which he encountered there.⁵⁸

All commentators agree that the Irish redactor shortened or omitted 'the details of classical mythology, the genealogy of the gods, and particularly Roman customs'.⁵⁹ However, in a number of instances the functions or characteristics of Roman mythological figures are briefly

57 John V. Kelleher, 'Early Irish History and Pseudo-History', *Studia Hibernica*, 3 (1963), 113-127, p. 127. See also James Carney's discussion of the historicity of *Táin Bó Cuailnge* which he sees as 'possessing the truth of a historical novel' ('Early Irish Literature: The State of Research', in *Proceedings of the Sixth International Congress of Celtic Studies*, ed. G. Mac Eoin with the collaboration of A. Ahlqvist & D. Ó Aodha (Dublin, 1983), 113-130, p. 116). Brian Woledge ('La légende de Troie et les débuts de la prose française', *Mélanges de linguistique et de littérature romanes offerts à Mario Roques*, 2 vols (Paris, 1953), II, 313-324, p. 314) described the audience of the twelfth-century Old French Troy-legend as 'un public pour qui la poésie est un moyen de s'instruire en même temps que l'on s'amuse, ou plutôt [...] un public qui distingue mal entre deux choses devenues par la suite tout à fait distinctes: l'histoire et le roman'.

58 Slotkin, 'Medieval Irish Scribes', p. 447.

59 Meyer, 'Middle-Irish Version', p. 99; see also Williams, 'Cairdus Aenias', pp. 419-423. On the positive side see Stanford, 'Towards a History', p. 36: 'Whoever wrote this version is also greatly interested in genealogy, descriptions of heroes, fights, storms, monsters, strong emotions, and colours'.

explained in authorial comments, apparently as a concession to an Irish audience unfamiliar with such details.⁶⁰ Some of the customs are explicitly placed in the pagan past, for instance the sacrifices which Aeneas offers on the first anniversary of Anchises's death.⁶¹ In oaths to the pagan gods the redactor uses a variant of the conventional Irish formula with a plural of *día* and various qualifications:⁶²

Toingim [...] fo deu nime (lines 464-465);
 Dos-tuingim-sea duid ar dei nimhi 7 talman 7 iffirn (line 1376);
 Tuingim [...] ar dea nimhi 7 talman 7 ar dea na muire 7 na srotha 7 na
 n-aband 7 dar mo gail 7 dar mo gaiscedh (lines 2956-2957).

The ever-living fire of Mount Etna, however, is interpreted in a Christian way: 'God does this to make known to men that the fire of hell is eternal, for this is what some say, that Mount Etna is one of the doors of hell' (lines 143-145). The '*some say*' formula is a well established Irish phrase, often used to introduce an alternative interpretation or account.⁶³ The association of the Sicilian volcanoes with hell and purgatory is a commonplace in Christian writers, for instance Isidore and Gregory, and also in eleventh-century Continental homilies.⁶⁴ In the Hiberno-Latin *Navigatio Sancti Brendani* the volcanic island of smiths is associated with the confines of hell; and

60 See lines 265-266, 1225-1226, 1302, 1356-1357, 1816-1817.

61 Lines 961-962, see also lines 202, 1275, 1512, 2717.

62 For a description of the various formulae used in the Irish tradition see Ruairí Ó hUiginn, 'Tongu Do Dia Toinges Mo Thuath and Related Expressions', in *Sages, Saints, and Storytellers. Celtic Studies in Honour of Professor James Carney*, ed. D. Ó Corráin et al. (Maynooth, 1989), 332-341, especially the examples with *tongaid*, p. 333. Latinus's oath quoted by Ó hUiginn from *Imtheachta Aeniasa* (p. 334 = lines 2964-2965) refers back to Aeneas's oath (lines 2956-2957) and is for this reason different in its phrasing. Some of the qualifications used in the oaths of *Imtheachta Aeniasa* also occur in vocative phrases addressed to the pagan gods, see lines 599 and 1821-1822.

63 See, for instance, Wright, *Irish Tradition*, p. 13.

64 See Jacques Le Goff, *La naissance du purgatoire* (Paris, 1981), pp. 130-131, 170-173, 273-281, 416-423. Note that in *Cath Maige Mucrama* (ed. M. O Daly (London, 1975 = *Irish Texts Society*, 50), lines 166-167) Mag Mucríma is called 'Ireland's gate to Hell' ('Mag Mucríma [...]. Dorus iffirn na Hérend sin').

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St. Patrick's Purgatory on Lough Derg was seen as an Irish entrance to hell.⁶⁵

Elements of the genealogy of Latinus (lines 1478-1480), which is not found in the *Aeneid*, occur elsewhere in the Book of Ballymote, in the tract on the six ages of the world and in *Togail Troí*.

Oir is iat da mac Ioib meic Satuirnd meic Pallon meic Picc meic Peil
meic Treis meic Trois meic Mesraim meic Caim meic Naei;⁶⁶
Lavina ingen Laittin meic Puin meic Picc meic Eil meic Treiss Meic
Rois Meic Mesraim Meic Caim Meic Noi.⁶⁷

On the level of form, the first change which Virgil's *Aeneid* underwent was its transformation into prose. Prose was the medium of narrative in medieval Ireland, and foreign narrative verse was accordingly adapted in the vernacular as narrative prose. The same happened later when the Middle English verse romances of Guy of Warwick and of Beves of Hamtoun were turned into Irish; again the medium of prose was automatically chosen.⁶⁸

The Irish redactor of *Imtheachta Aeniassa* adapted his text to suit the stylistic conventions of contemporary native narrative; and it is significant, as Stanford pointed out, that the redactor ignored Virgil's 'subtler poetic effects, especially his epithets and similes'.⁶⁹ The char-

65 See Carl Selmer, *Navigatio Sancti Brendani Abbatis* (Blackrock, 1989), pp.64-65, and Yolande de Pontfarcy, 'Accounts and Tales of Lough Derg or of the Pilgrimage', in *The Medieval Pilgrimage to St Patrick's Purgatory. Lough Derg and the European Tradition*, ed. Michael Haren & Yolande de Pontfarcy (Enniskillen, 1988), 35-57, p.53.

66 Calder, 'Introduction', p. xvii.

67 Breathnach, 'Togail Troí', lines 3797-3799. Compare the genealogy of Saturn given in the prologue of *Togail Troí* in the Book of Leinster (Best & O'Brien, *Book of Leinster*, vol. 4, p. 1063, lines 30820-30822) and note that 'meic Trois' occurs twice as in the above quote from the Book of Ballymote. For a discussion of the Noachic pedigree for the Greco-Roman gods and their derivation from Cham in the Irish tradition see Myrick, *From the De Excidio*, pp. 169-170.

68 For the texts see F. N. Robinson, 'Irish Lives of Guy of Warwick and Bevis of Hampton', *Zeitschrift für Celtische Philologie*, 6 (1908), 9-180, 273-338, 556; for a discussion of some of the features of the Irish version of *Beves of Hamtoun* see Erich Poppe, 'The Early Modern Irish Version of Beves of Hamtoun', *Cambridge Medieval Celtic Studies*, 23 (1992), 77-98.

69 Stanford, 'History', p. 36.

acteristic feature of this Irish narrative style is a generous use of alliterating phrases and of doublets or triplets of synonyms.⁷⁰ It could be argued that this highly ornamented, rhetorically charged style is literary, not functional. It is indeed found in many texts which would be classified as 'literary' from a modern point of view. But it was considered appropriate for texts which would be classified as fundamentally historical and propagandistic in outlook, as for instance *Cogad Gáedel re Gallaib* ('The War of the Irish with the Foreigners'), which deals with recent history, the campaigns of the Scandinavians in Ireland and the Dál Cais wars against them, culminating in the Battle of Clontarf in 1014, and which was composed between 1103 and 1113 in the interest of Muirchertach Ua Briain, king of Munster.⁷¹ The conscious and complex ornamentation of *Imtheachta Aeniasa* and similar texts as well as its careful preservation in manuscripts would seem to indicate that the redactors perceived them as fixed and finished texts which reflect their aesthetic intentions and which they wanted to have preserved, and perhaps performed, in this specific form.

Numerous examples in *Imtheachta Aeniasa* of this style, so rich in alliteration and synonyms, could be adduced.⁷² The characterisation of a battle with alliterating adjectives as 'cath fichda, fergach, feochair' (line 561) is just one small-scale example of the employ-

70 Poli ('L'Eneide', pp. 1006-1008) and Slotkin ('Medieval Irish Scribes', pp. 446-447) have stressed a possible oral origin of some such formulae, but Slotkin has rightly insisted on writing as the medium of the process of adaptation itself. See also Uáitéar Mac Gearailt, 'On Textual Correspondences in Early Irish Heroic Tales', in *Proceedings of the First North American Congress of Celtic Studies*, ed. G. W. MacLennan (Ottawa, 1988), 343-355, pp. 348-349.

71 J. H. Todd, *Cogadh Gaedhel re Gallaibh* (London, 1867); for a general discussion of the text and its date, with further references, see Máire Ní Mhaonaigh, 'Bréifne Bias in *Cogad Gáedel re Gallaib*', *Ériu*, 43 (1992), 135-158; for a discussion of its style see Albertus Johannes Goedheer, *Irish and Norse Traditions about the Battle of Clontarf* (Haarlem, 1938), pp. 8-19.

72 For a characterisation of this style, with many examples, see Kevin O Nolan, 'Homer and the Irish Hero Tale', *Studia Hibernica*, 8 (1968), 7-20, 'Homer and Irish Heroic Narrative', *The Classical Quarterly*, N.S., 19 (1969), 1-10, and Mac Gearailt, 'On Textual Correspondences', 'The Language of Some Late Middle Irish Texts in the Book of Leinster', *Studia Hibernica*, 26 (1991-1992), 167-216, and 'Über den Wechsel'.

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ment of this stylistic device;⁷³ and the stylistic potential of an enumeration can be realized as:

imda rig 7 tuisigh 7 oghigern 7 uirrigh, curuidh 7 caithmild 7 laith gaili
7 amuis 7 anruith 7 maccaem (lines 2399-2401).⁷⁴

Descriptions of battles with strings of alliterating adjectives very similar to the one quoted above from *Imtheachta Aeniasa* occur in other medieval Irish texts, for instance in *Cogad Gáedel re Gallaib*:

cath fichda, fuileach, forderg;
cath fulech, fichda, forderc, feochair, fearda, feramail;
cath fergach, feramail;
cath fichda, fuleach, frithir, forderg, forruamanda, feochair, ferda,
feramail.⁷⁵

These examples show that the authors/redactors did not repeat the same string of adjectives with every occurrence of the same governing noun. There is considerable variation, particularly with nouns which allow a range of qualifications, and in this respect these strings are not rigidly formulaic. Some alliterating phrases, however, appear to be fairly stable within a text; thus the corslets of the heroes are repeatedly described in *Imtheachta Aeniasa* as 'treabraid tredualach' ('triple-braided and triple-looped').⁷⁶ Many other alliterating or syn-

73 The sequence *fichda fergach* is repeated, with a third alliterating element, in lines 1099 ('fuirechair'), 1113 ('furechair'), and 2276 ('feochair'); see also lines 2528 ('feig feochair fergach faebranch'), 2807-2808 ('feochair faebranch fichda'), and 3047-3048 ('fergach feochair forniata'). For a more extended characterisation of a battle in *Imtheachta Aeniasa* see lines 2012-2017, and compare Todd, *Cogadh Gaedhel*, p. 178.1-9, for an external parallel.

74 Compare, for instance, Todd, *Cogadh Gaedhel*, p. 52.2-5, 'ciarsat linmar a rig ocus rigflathi ocus a rigdomna; ciarsat imda a treit ocus treitil ocus a drenmmild, a laich gaili, ocus gaiscid, ocus gnimartha', and also p. 138.3-5.

75 Todd, *Cogadh Gaedhel*, pp. 76.6, 110.11-12, 120.6-7, 178.6-8.

76 See lines 1957 (Venus's corslet for Aeneas), 2460, 2497-2498, 2548, 2946, 3038; *tredualagh* is used on its own in lines 1030 (Mnestheus's prize), 2628, 3189. In the *Aeneid*, Venus's corslet for Aeneas is described as 'loricam ex aere rigentem, sanguineam, ingentem' (viii.621-622) and Mnestheus is given 'levibus huic hamis consertam auroque trilecem loricam' (v.259-260). The Irish phrase also occurs, for instance, in Todd, *Cogadh Gaedhel*, p. 158.25-26, 'lurecha [...] tredualacha, troma, trentrebraid', and p. 180.11-12, 'lurechaib [...] tredualacha, tailchi, trentrebraid'; see also Myrick, *From the De Excidio*, p. 147, for an example from *Togail Troí*.

onymous strings occur in *Imtheachta Aeniasa* as well as in other medieval Irish texts and thus indicate the stylistic integration of the adaptation into the dominant narrative mode. In the following I list some such phrases to substantiate this claim, even though in some instances examples come from texts later than *Imtheachta Aeniasa*:

ecla 7 *omun* 'fear and dread';⁷⁷
crích 7 *ferann* 'land and territory';⁷⁸
síd 7 *caínchomrac* 'peace and goodwill';⁷⁹
bruth 7 *bríg* 'strength and spirit';⁸⁰
calma curata 'brave and heroic';⁸¹
brígach borrfadach 'spirited and ireful';⁸²
fortrén feramail 'bravely and valiantly';⁸³
díchra dúthrachtach 'eagerly and willingly'.⁸⁴

77 Lines 72, 185, 192, 496, 532, 617, 729-730 *et passim*; Best & O'Brien, *Book of Leinster*, vol. 4, p. 769, line 22933; Atkinson, *Passions*, lines 166, 2904; Stokes, *Cath Catharda*, p. 190, lines 2481-2482, Käte Müller-Lisowski, 'Stair Nuadat Find Femin', *Zeitschrift für Celtische Philologie*, 13 (1921), 195-250, p. 220.2-3.

78 Lines 92, 332-333, 343, 639, 1533, 1582, 1760, 2386; Meyer, *Merugud*, lines 3 and 7; Best & O'Brien, *Book of Leinster*, vol. 4, p. 766, line 22805, p. 768, lines 22880-22881 and 22912; Todd, *Cogadh Gaedhel*, p. 68.22.

79 Lines 135-136; Stokes, *Cath Catharda*, p. 80, line 1042, p. 94, lines 1228-1229, p. 112, line 1482; Whitley Stokes, 'The Destruction of Dá Derga's Hostel', *Revue Celtique*, 22 (1901), 9-61, 165-215, 282-329, 390-437, p. 166, § 66.

80 Lines 284, 1110, 1693, 1776, 1998, 22312-2313, 2387, 2566, 2853, 3069; Stokes, *Cath Catharda*, p. 144, line 1884; Gordon Quin, *Stair Ercuil ocus a bás* ([London], 1939 = *Irish Texts Society*, 38), lines 1258 and 1333.

81 Lines 754, 898, 990, 2457-2458, 2855, 3047; Todd, *Cogadh Gaedhel*, p. 160.1; Quin, *Stair Ercuil*, lines 770-771 and 787-788, see also O Nolan, 'Homer and Irish Heroic Narrative', p. 12, footnote 1.

82 Lines 913-914, 2199, 2244; Todd, *Cogadh Gaedhel*, p. 160.6.

83 Lines 990-991, 1098-1099, 2149, 2542, 2822; Stokes, 'Destruction of Dá Derga's Hostel', p. 324; Todd, *Cogadh Gaedhel*, p. 84.11.

84 Line 1871; Stokes, *Cath Catharda*, p. 148, line 1956, p. 190, line 2488-2489, p. 236, line 3105-3105.

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Conventional Irish features, on the level of both style and wording, are also found in the descriptions of persons, the so-called *ecphrases*, of *Imtheachta Aeniasa*.⁸⁵ Virgil described Aeneas at his arrival at Dido's court in the following words (i.588-593), invoking both his godly origin and his imperial future:

restitit Aeneas claraque in luce refulsit,
os umerosque deo similis; namque ipsa decoram
caesariem nato genetrix lumenque iuventae
purpureum et laetos oculis adflarat honores;
quale manus addunt ebori decus, aut ubi flavo
argentum Pariusve lapis circumdatur auro.

Imtheachta Aeniasa, on the other hand, describes Aeneas in much more sensuous terms and with reference to the immediate effects of his beauty (lines 347-351). The alliterating adjectives *suaire*, *sochraid*, and *soichenéoil* used here are again employed in the introduction of Lavinia, 'Ba suaire sochraidh sognimach saerchlanda socheniuil in ingen sain' (lines 1484-1485); and the adjectives *suaire* and *sochraid* are also used in the introduction of Ascanius, 'fer suaire sochraid seghaínd saercheniuil' (line 2367). Dido describes Aeneas as 'suaire socharthanach' (line 676). Similar combinations of these adjectives occur in descriptions of persons or groups of persons in other medieval Irish texts, for example:

slog [...] suaire sochraidh socharthanach;⁸⁶
fer suaire sochraid;⁸⁷
ciniud suaire sairclanntha socheneoil segaínd.⁸⁸

85 For a discussion of *ecphrasis* in medieval Irish texts and external analogues see Dorothy Dilts Swartz, 'The Beautiful Women and the Warriors in the *LL TBC* and in Twelfth-Century Neo-Classical Rhetoric', *Proceedings of the Harvard Celtic Colloquium*, 5 (1985), 128-146, and 'The Problem of Classical Influence in the Book of Leinster *Táin Bó Cuáilnge*: Significant Parallels with Twelfth-Century Neo-Classical Rhetoric', *Proceedings of the Harvard Celtic Colloquium*, 7 (1987), 96-125. For some significant differences between the first two recensions of *Táin Bó Cuáilnge* in the organisation of *ecphrasis* and a concomitant development towards symmetry and regularity see Áine De Paor, 'The Common Authorship of Some Book of Leinster Texts', *Eriu*, 9 (1921-1923), 118-146, pp. 124-125.

86 Atkinson, *Passions*, lines 8319-8321.

87 Whitley Stokes, *Saltair na Rann* (Oxford, 1883), line 5751.

88 Todd, *Cogadh Gaedhel*, p. 52.19-20.

Most of the elements of the physical description of Aeneas are conventional as well, and similar features are again found later in the text, in the description of Pallas (lines 1924-1929). Calder and Meyer both pointed out that the description of Pallas's sword in the same context has a very close analogue in the description of Socht's sword in *Scél na Fír Flatha*, a text which is preserved in the Book of Balllymote, and that elements of the description of Pallas occur in *Tochmarc Ferbe*.⁸⁹ They did not notice, however, that a greater number of elements of the description of Pallas and of his dress are also found in *Scél na Fír Flatha* itself.

Imtheachta Aeniasa:

Ba cosmail ri forcleithi cailli
cetemuin no fri sian slebi
cechtar a dha gruadh. Anddar
lat ba fras do nemandaib rolad
ina ceand. Anddar lat ba dual
partlaingi a beoil. Ba gilithir ri
sneachta n-aen aidchi a braigi
7 a cneas ar cheana. (lines
1925-1929)

Scél na Fír Flatha:

Dar-let ba fros do
nemthondaibh rolad ina
chind. Dar-let ba dual
partainigi a bhél. Ba gilithir
sneachta a chorp saerden-
mach. Ba casmail fri forcli
cailli no sian sléibi a
gruaidh.⁹⁰

Tochmarc Ferbe:

Ba cosmail fri cleithe caille
cetamain no fri sian sléibi
cechtar a da gruad. Andar latt
ba fross do nemannaib ro laad
ina chend. Andar latt bátar da
dual partaingi a beoil. Ba
gilithir snechta oenaidchi a
bráigi 7 a chnes chena.⁹¹

89 See Calder's footnote on p. 122 of his edition and Meyer, 'Middle-Irish Version', p. 101.

90 Whitley Stokes, 'The Irish Ordeals, Cormac's Adventure in the Land of Promise, and the Decision as to Cormac's Sword', *Irische Texte*, vol. 3 (Leipzig, 1891-1897), 183-229, p. 186.11-14. The version of the text in the Yellow Book of Lecan has *nemannaib* for *nemthondaib*. For a discussion of *Scél na Fír Flatha*, a legal fable of the eleventh or twelfth century, and further references, see John Carey, 'The Testimony of the Dead', *Éigse*, 26 (1992), 1-12.

91 Ernst Windisch, 'Tochmarc Ferbe', *Irische Texte*, vol. 3 (Leipzig, 1891-1897), 445-556, pp. 464.41-466.45

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Brat corcra corrthorach
uime. Liagdelg oir ara
bruinde. Muntorc oir ima
braighit. Leni srebnaidi
sidaighi fria gelchnes. Cris
oir co ngemaib do lig[aib]
logmuraib imo taebu. (lines
1930-1933)

Scél na Fír Flatha:

Brat corcra cásleactha uime.
Liadelg oir fora bhrúindi.
Muntorc oir ima braighid.
Leni gelculpadach co
ndergindliud uime. Cris oir co
ngemaib do lig logmair
thairis.⁹²

Tochmarc Ferbe:

Cóica brat corcra cortharach
impu co cortharaib eair óir 7
argit.⁹³

The characterisation of a hopeless and dangerous endeavour in a triplet of proverbial expressions, ‘is lam a nead nathrach, is lua [fri] broth 7 lem chindh fri hall’⁹⁴ (lines 751-752, ‘it is a hand in a nest of serpents, it is a kick against goads and a dash of a head upon a rock’), finds its closest analogue in *Cath Maige Tuired*, but two individual proverbs have parallels in other medieval Irish texts as well.⁹⁵

Ba ‘bém cinn fri ald’, ba ‘láum a net natrach’, ba ‘haigedh go tenid’ cor fri slúig na Fomore isin ló-sin;⁹⁶
ar ba gat im ganem 7 ba snam i n-agid srotha ba lua fri borb 7 ba beim cind fri hall;⁹⁷
Cid hésiide nira bern baéguil. ba lám i nnet nathrach. 7 ba hatchungid ugra insaigid fair;⁹⁸
cid iatside ropsat láma i nnet nathrach.⁹⁹

92 Stokes, ‘Irish Ordeals’, p. 186.5-8.

93 Windisch, ‘Tochmarc Ferbe’, p. 464.23-24.

94 For the emendation see *Dictionary of the Irish Language*, s.v. 1 *lua*.

95 This type of proverbial expressions is parodied in *Aislinge Meic Con Glinne* (ed. K. H. Jackson (Dublin, 1990), § 53).

96 E. A. Gray, *Cath Maige Tuired* (London, 1982 = *Irish Texts Society*, 52), lines 572-574.

97 R. I. Best & M. A. O’Brien, *The Book of Leinster*, vol. 4, p. 1079, lines 31443-31445 = *Togail Troí*. For some of the phrases used in this example compare Todd, *Cogadh Gaedhel*, p. 162.21-24.

98 Best & O’Brien, *Book of Leinster*, vol. 4, p. 1079, lines 31423-31424 = *Togail Troí*.

99 Best & O’Brien, *Book of Leinster*, vol. 5, p. 1299, line 38702 = *Bórama Laigen*.

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Another figurative phrase, ‘so that sole would touch neck’, is used to describe turmoil and slaughter in battle, and occurs three times in more or less identical contexts:

nos-geb sroigleadh 7 esargain, leod 7 leadradh 7 dichendad co mbenadh
bond fri medi 7 medi fri aroile acu gach conair dotheghidh tresin sluagh
(lines 2228-2231);

ros-geb for sraiglead 7 esorgain, leod 7 leadrad, brud 7 brisiudh 7
basagadh na Troianach gu mbenad bond fri medi aigi gach conair
dotheigedh sechnon in dunaith (lines 2314-2316);

aga slaidhi 7 aga n-athcuma co mbenadh bond fri medi aigi gach conair
rotheghed tresin cath (lines 2501-2503).

This phrase has parallels in the Book of Ballymote itself,¹⁰⁰ but also in other texts:

Ba fata in imguin i n-aghaidh Pers iar n-a tuargain ar tus isin cath: buind
re meidiu 7 meidiu fri bondaibh ann;¹⁰¹

Ra batar reann nimhe 7 gaineam mara 7 duille feda buind re medhe 7
mede re bond;¹⁰²

Ba sé tige in áir innosrala, co comnricitís da bond na mna fri medhiu cinn
a setchi;¹⁰³

Rob iomdha ann amhlaidh buinn fri mheidhe 7 meidhe fri bhonnuibh;¹⁰⁴
go raphsat buind fría méidibh 7 méideadha frie bonduibh;¹⁰⁵

dobert fóbairt bidbad fo bidbadaib forro co torcratar bond fri bond 7
méide fri méide;¹⁰⁶

Ro lenait e co hait, athlum, imetrum, co mbenad bond fri bond, ocus
cend fri cend, ocus cnes fri cnes, da eis cach conair ma [!] rancatar.¹⁰⁷

100 A number of further parallels in phrases between *Imtheachta Aeniasa* and the Alexander-compilation are noted in Peters, ‘Alexandersage’.

101 Peters, ‘Alexandersage’, pp. 109-110 = 489b37-39.

102 Peters, ‘Alexandersage’, p. 117 = 491a49-51.

103 Kuno Meyer, *Cáin Adamnáin* (Oxford, 1905), p. 4, § 7, see also p. 6, § 10: ‘is iat condrancatar immon ath, co na deochaid anim i comatreb a colla diib, acht dorochratar bond fri bond’.

104 Margaret C. Dobs, ‘Cath Cumair’, *Revue Celtique*, 43 (1926), 277-342, p. 326.6-7.

105 *Cath Ruís na Ríg* in Edinburgh, National Library of Scotland, MS Adv. 72.2.9, quoted by Mac Gearailt, ‘On Textual Correspondences’, p. 345.

106 O’Rahilly, *Táin Bó Cúalnge from the Book of Leinster*, lines 2315-2316. Mac Gearailt (‘Über den Wechsel’, p. 83) has characterised this phrase as a typical example of the ‘jüngeren, lockeren Stil der Prosa des 12. Jh.’.

107 Todd, *Cogadh Gaedhel*, p. 190.4-6.

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The common metaphorical expression *dam dásachtach* (literally ‘mad ox’) to denote an angry warrior occurs in *Imtheachta Aeniasa*;¹⁰⁸ and the rhetorically charged descriptions of Turnus (lines 1773-1775) and of Nisus and Euryales (lines 2061-2063) have a close analogue in the description of Mathgamhain and Brian in *Cogad Gáedel re Gallaib*:

da tuir croda comnerta comcalma, da laech lonna letarracha luchtmara,
da comloid catha, da cleith ugra, da dor didin, da rind aga ocus urlaimi.
two stout, able, valiant pillars, two fierce, lacerating, magnificent heroes,
two gates of battle, two poles of combat, two spreading trees of shelter,
two spears of victory and readiness.¹⁰⁹

Before the battle between the Trojans and the Rutulians, in a scene which has no equivalent in the *Aeneid*, Aeneas and Turnus are both depicted as inciting and exhorting their hosts:¹¹⁰

O thairmig tra do Aenias corugud in catha, rogres 7 ronert in sluag uili
(lines 2447-2448);
Cen dono robai Aenias a[c] corughud a catha 7 ac nertad a sloigh (lines
2466-2467);
O ruscaig doib tra a catha do corugud 7 a sloig do nertadh 7 do gressacht
(lines 2477-2478).

In another instance, Venus is shown as inciting and exhorting Aeneas to fight Turnus (lines 1964-1965), and Turnus himself is incited by Iris (line 1976). As Proinsias Mac Cana has shown, incitement before battle, by exhortation or by insult, is a common motif in medieval Irish texts; and the redactor of *Imtheachta Aeniasa* will have included it here as a stock element in his extended description of the battle and the preparations for it.¹¹¹

108 Lines 537-538, 2571; compare Best & O'Brien, *Book of Leinster*, vol. 4, p. 1113, line 19, and Stokes, 'Destruction of Dá Derga's Hostel', p. 45, § 43.

109 Todd, *Cogadh Gaedhel*, p. 56.22-24, and p. 57 for the translation, and also p. 188.6-7; see also Myrick, *From the De Excidio*, p. 150, for further examples.

110 See also lines 1019 and 1021 for inciting in the context of a contest.

111 See Proinsias Mac Cana, 'Laided, Gressacht "Formalized Incitement"', *Ériu*, 43 (1992), 69-92.

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This collection of a few examples, which is far from exhaustive,¹¹² indicates the extent to which Virgil's text was integrated into the Irish literary tradition in the process of adaptation.

SUMMARY

Medieval Irish *literati* were aware of the similarities between the heroes of classical antiquity and of their own heroic, pre-Christian past. This is brought out clearly in a twelfth-century poem on the Christian kings of Ulster, of which one copy is preserved in the Book of Ballymote. Here parallels are drawn between Priam and Conchobar, Troilus and Cú Chulainn, Aeneas and Fergus, Alexander and Naíse, and between Hector and Conall Cernach, but it is also said that 'Each single man of Emain's territory has a counterpart in tumultuous lordly Troy'.

Comoirrdeirc Asia re hUlltaib
im écht, im allad, im uaill:
Priaím ainm Conchobair Codail
borrfadaigh im Thoraig thuaid.

Coimfhedma Treóil is Cú Chulainn
im chomlonn, im ré is im rath;
Fergus Énias re luad loingse
glé-días buan nar choimse i cath.

Alexandair Naíse nertmar-
rena néim Troí agus Táin:
Echtair mar Chonall cert Cernach
nert ro-garb re hernach n-áig.

Cosmail gach áen-fher d'iath Emna
d'fhir ar Tróe muimig na máer:
ropo data a n-áirem uile,
gach sáir-fher don chuire cháem.

¹¹² See also Meyer's collection ('Middle-Irish Version', pp. 100-106) of further correspondences between *Imtheachta Aeniasa* and native texts.

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Asia and Ulster are equally famous in deed, in fame and in pride: Priam is the name of Conchobar of Codal who rages arrogantly around northern Troy.

Troilus and Cú Chulainn are equivalent in their combats, their life-span and their fortune; Aeneas is Fergus where exile is considered, – a bright constant pair who were not moderate in battle.

Powerful Naíse is Alexandros: their splendid beauty caused [the siege of] Troy and the Táin; Hector is like honest Conall Cernach, a fierce strength against the iron of conflict.

Each single man of Emain's territory has a counterpart in tumultuous lordly Troy: it would be pleasant to enumerate them all, every hero of the fair company.¹¹³

The interest of Irish *literati* in the heroes of their own pagan past and the obvious parallels between the heroic milieu of their lives and of the heroes of classical antiquity would have been one reason to adapt classical texts into Irish,¹¹⁴ with the high status of their authors, for instance pseudo-Dares and Virgil, as a further incentive. James Carney advanced the interpretation of *Táin Bó Cuailnge* (and related texts) as historical novel, as an amalgam of fiction and history. Leslie Diane Myrick has emphasised the historical relevance of classical texts for their Irish translators. I have suggested above that *Imtheachta Aeniasa* could be viewed as the product of the fusion of a developed vernacular stylistic and narrative tradition with a learned and historiographical interest in events of classical antiquity. In the

113 Francis John Byrne, 'Clann Ollaman Uaisle Emna', *Studia Hibernica*, 4 (1964), 54-94, pp.61-62 and p. 76 for the translation. See also note, p. 81. 'A less honourable similarity between Aeneas and Fergus is tacitly implied, for in late classical and medieval tradition Aeneas was regarded as a traitor'. See also Todd, *Cogadh Gaedhel*, p. 204, for a comparison of Brian with Classical and Old Testament figures, and note that only the Classical figures, Octavin (Augustus Caesar?) and Alexander, are characterised as warriors and fighters.

114 Entries in the Annals of Inisfallen and in the Clonmacnois groups of annals indicate that some eleventh-century scholars perceived the heroes of the so-called Ulster-cycle as historical, see John V. Kelleher, 'The Táin and the Annals', *Ériu*, 22 (1971), 107-127, and David Dumville, 'Ulster Heroes in the Early Irish Annals: A Caveat', *Éigse*, 17 (1977-1979), 47-54.

Book of Ballymote *Imtheachta Aeniasa* was integrated into an incipient cycle of texts about classical antiquity, and the Virgilian epic thereby lost much of its literary meaning and acquired more of the status of a historical source. An accurate and faithful rendering of Virgil's original, a translation in the modern sense of the word, was not the aim of its medieval Irish redactors. In the process of adaptation, ideological and stylistic features of the original text, for instance its teleological view of Roman history, with its implicit focus on Augustus, or the Virgilian similes, were discarded because they were not considered relevant in the new Irish cultural context. The resulting text therefore has to be judged on its own terms, as a reworking of the Virgilian source from an Irish perspective, within an intellectual and textual tradition with its own concerns and conventions. In this respect *Imtheachta Aeniasa* can tell its modern readers much about the mentality and interests of its medieval Irish audience, precisely because it departs characteristically from its source.¹¹⁵

THE MANUSCRIPTS OF *IMTHEACHTA AENIASA*

For an understanding of the transmission of *Imtheachta Aeniasa* and for the date of its original adaptation into Irish it is necessary to survey briefly the three manuscripts which preserve the text, especially since two of them were not known to Calder when he prepared his edition. This was based on the text of *Imtheachta Aeniasa* in the Book of Ballymote, the only manuscript then known:

- B** Dublin, Royal Irish Academy, MS 23 P 12 (536), the so-called Book of Ballymote, compiled in the last decade of the fourteenth century by three scribes, Solamh Ó Droma, Robeartus Mac Síthig, and Maghnus Ó Duibhgeannáin. *Imtheachta Aeniasa* occurs in the final section of the manuscript which contains four texts on topics from classical antiquity.¹¹⁶

115 See also Ernst Windisch's remark in his introduction to *In Cath Catharda*: 'Nur das Eine sei noch bemerkt, dass sich die Eigenart des irischen Geistes nirgends deutlicher hervorhebt, als in der irischen Bearbeitung eines fremden Stoffes' (Stokes, *Cath Catharda*, p. ix).

116 *Catalogue of Irish Manuscripts in the Royal Irish Academy*, fasc. 13, pp. 1610-1655; see also Atkinson, *Book of Ballymote*, pp. 5-18, Walsh, *Irish Men*, pp. 13-24, and Tomás Ó Concheanainn, 'The Book of Ballymote', *Celtica*, 14 (1981), 15-25.

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Since Calder's time, two more manuscripts containing incomplete versions of the text have been discovered:

- K** Killiney, Franciscan House of Studies, MS A 11, a fifteenth-century (?) manuscript written by Dáelghus Ó Duibhgeannáin, which contains the Irish versions of pseudo-Dares (*Togail Troí*) and of the *Aeneid*. The text breaks off at line 2903 of Calder's edition.¹¹⁷
- D** Dublin, King's Inns Library, MS. 13, written in 1491/2 by Moílechlainn Ó Cianáin of Fermanagh, the second part of a codex which contains texts based on foreign sources. The text breaks off at line 3137 of Calder's edition.¹¹⁸

The relationship between the three copies of the text will require future detailed analysis, as it may have important implications for our understanding of the date and transmission of *Imtheachta Aeniasa*. A preliminary survey of a few sample pages seems to indicate that the three texts tend to agree quite closely. Many minor differences can be explained as having arisen in the process of scribal transmission. No two texts agree consistently against the third, although there is a tendency for K and D to agree against B. In a number of instances, B has additional alliterative or synonymous phrases. On the pages which I have checked, most of Calder's emendations are supported by the

117 Myles Dillon et al., *Catalogue of Irish Manuscripts in the Franciscan Library Killiney* (Dublin, 1969), pp. 22-23. Note that the scribe of this manuscript belongs to the learned family of Ó Duibhgeannáin.

118 Pádraig de Brún, *Catalogue of Irish Manuscripts in King's Inns Library Dublin* (Dublin, 1972), pp. 30-33. The end of the text, from line 3137 of Calder's edition, is supplied from the Book of Ballymote in Dublin, Royal Irish Academy, MS 23 L 33 (112), an eighteenth-century paper manuscript, see *Catalogue of Irish Manuscripts in the Royal Irish Academy*, fasc. 3 (Dublin, n.d.), pp. 333-335; this manuscript also supplies some of the text missing in *Togail Troí* in the first part of the codex. This first part is Dublin, King's Inns Library, MS. 12, which contains *Togail Troí*, *Don Tres Troí*, *Merugud Ulix*, and *Finghala Chlainne Tanntail* (as well as a poem of eight quatrains, 'Se bruidhni hErenn gan ail'). *Don Tres Troí* is a tale of the rebuilding of Troy by Astyanax and of its final destruction; *Finghala Chlainne Tanntail* has been called 'a kind of remscel as well as a continuation of the saga of the Fall of Troy' (Mary E. Byrne, 'The Parricides of the Children of Tantalus', *Revue Celtique*, 44 (1927), 14-33, p. 14).

other two manuscripts.¹¹⁹ This indicates that B is not their source and that a lost hyparchetype could be posited from which the surviving three texts are descended. However, before more work has been done on their relationship, this remains speculative.

A copy of *Merugud Uilix maic Leirtis* is also found in B and in the first part of D, as well as in a third manuscript, Dublin, Royal Irish Academy, Stowe D.iv.2 (1223). Robert T. Meyer has asserted that the texts of *Merugud Uilix* in B and in the first part of D have many readings in common against the third manuscript and therefore go back to a common hyparchetype.¹²⁰ This would give additional support to the suggestion that the text of *Imtheachta Aeniasa* in D is not a copy of the text in B.

Gerard Murphy suggested that the archetype of *Imtheachta Aeniasa* 'was written before the middle of the 12th century and was based directly on the original Latin' and that it postdates the original adaptation of *Togail Troí*, the Irish version of *De Excidio Troiae Historia*.¹²¹ The earliest texts of both *Togail Troí* and the Irish compilation concerning Alexander the Great have since been dated to the tenth century;¹²² and it may be significant that only these two texts are referred to in the tenth- or eleventh-century B-list of medieval Irish

119 The reading *nanairrdhi* (line 72) is supported by both K and D (a mistake in their hyparchetype?); for *rochualam[ar]* (line 79) both K and D read *rochualasum*.

120 Meyer, *Merugud*, p. xii.

121 Gerard Murphy, 'Virgilian Influence upon the Vernacular Literature of Medieval Ireland', *Studi Medievali*, N.S., 5 (1932), 372-381, p. 380. See also Mac Cana ('La traduction', p. 80) for the view that a significant number of adaptations of classical material originated in the twelfth century. On Irish acquaintance with Virgil see, with further references to earlier work, Rijklof Hofman, 'Some New Facts Concerning the Knowledge of Vergil in Early Medieval Ireland', *Études Celtiques*, 25 (1988), 189-212. For the possibility of a Virgilian influence on the Irish genre of *immrama* see, with references to earlier discussion, Randi Eldevik, 'A Virgilian Model for the *Immrama*?', *Proceedings of the Harvard Celtic Colloquium*, 4 (1984), 1-8. For Virgilian echoes in bardic poetry and pseudohistorical tracts see Liam P. Ó Caithnia, *Apalóga na bhFilí 1200-1650* (Baile Átha Cliath, 1984), pp. 133-134, and John Carey, *The Irish National Origin-Legend: Synthetic Pseudohistory* (Cambridge, 1994 = Quiggin Pamphlets on the Sources of Mediaeval Gaelic History, 1), p. 16.

122 See Mac Eoin, 'Verbalsystem', p. 202 (he gives a date between 1040 and 1140 for the second recension, to which the version in the Book of Ballymote belongs), and Peters, 'Alexandersage', pp. 88-97.

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tales.¹²³ Diego Poli has tentatively connected *Imtheachta Aeniasa* with continuing reverberations of the intellectual and political milieu of the time of Brian Bóromha († 1014) and his imperial aspirations, and he has suggested that it may have been translated in the late eleventh or the first decades of the twelfth century.¹²⁴ Rather than try to locate the text in a specific historic situation I consider it more appropriate, given our current ignorance of its precise linguistic date, to place it in the broader context of adaptations of classical material into Irish which appear to have arisen from an interest in fleshing out some of the historical events briefly referred to in Latin and Irish chronicles.¹²⁵

GEORGE CALDER, THE EDITOR OF *IMTHEACHTA AENIASA*

George Calder's edition of *Imtheachta Aeniasa* was published by the Irish Texts Society in 1907. Before his edition, the complete text had only been available in Robert Atkinson's facsimile of the Book of Ballymote, and the episode concerning the friendship of Aeneas and Dido had been edited separately by T. Hudson Williams.¹²⁶ Both Atkinson and Williams also commented briefly on some characteristics of the Irish adaptation.

George Calder was born in 1859 at Inchoan, Durriss, Kincardineshire. He graduated in Classics (Aberdeen, 1881) and Divinity (Edinburgh, 1884). From 1886 to 1893 he was Royal Bounty missionary at Struan; from 1894 to 1912 minister of the parish of Strathfillan. During these years he worked on Irish and Scottish

123 Proinsias Mac Cana, *The Learned Tales of Medieval Ireland* (Dublin, 1980), pp. 52 and 54, see also p. 84, and pp. 33-40 for the B-list. *Imtheacht(a)* 'wandering(s)/adventure(s)' as a technical term does not occur in the tale-lists, but it is used in a number of titles of later texts, see, for instance, *Imtheachta Moighi Ruith* 'The Wanderings of Mog Ruith' in the Book of Ballymote and the references to eight texts with *imtheacht(a)* in their titles in *Catalogue of Irish Manuscripts in the Royal Irish Academy, Index II* (Dublin, 1958), p. 816.

124 Poli, 'L'Eneide', pp. 1001-1002.

125 See, for instance, the references to Troy and Aeneas in the *Annals of Inisfallen* (ed. Seán Mac Airt (Dublin, 1951), pp. 9-10), and the discussion in Myrick, *From the De Excidio*, pp. 69-80.

126 See Atkinson, *Book of Ballymote*, pp. 449-485 and pp. 17-18, and Williams, 'Cairdius Aenias'. Calder mentions in his introduction (p. xii) that he was unable to follow Williams in 'a great many details, which cannot be regarded as unimportant'.

Gaelic literature and attended courses at the School of Irish Learning in Dublin, with John Strachan¹²⁷ in 1905 and with Rudolf Thurneysen in 1911. In 1912, at the age of 53, he was appointed Lecturer in Celtic Language and Literature at the University of Glasgow. He held this post until 1935, when he retired to Killin, where he died in 1941.¹²⁸ *Imtheachta Aeniasa*, Calder's first publication, and his edition of the Irish version of Statius's *Thebaid*¹²⁹ bear witness to his interest in both the Classical and the Celtic literatures. He also edited medieval Irish grammatical texts¹³⁰ as well as Scottish Gaelic folk-tales and poetry,¹³¹ and he published a grammar of Scottish Gaelic.¹³² I have not been able to trace any detailed review of his edition of *Imtheachta Aeniasa*; short notices appeared in *Revue Celtique*, *Irisleabhar na Gaedhilge*, and *Celtic Review*.¹³³

127 Calder dedicated his edition of *Imtheachta Aeniasa* to Strachan. See also his obituary for Strachan, *The Celtic Review*, 4 (1907-1908), 188-191.

128 For the biographical details see 'New Celtic Lecturer for Glasgow. Appointment of the Rev. George Calder', *The Celtic Monthly*, 20 (1912), 211-212, and 'Obituary. Rev. Dr. George Calder', *An Gaidhel*, 26 (1941), 107-108.

129 *Togail na Tebe. The Thebaid of Statius* (Cambridge, 1922).

130 'Advocates' Library Gaelic MS. LVIII. p. 185', *Celtic Review*, 7 (1911), 52-63 (an edition of a grammatical tract), and *Auraicept na n-Éces. The Scholar's Primer* (Edinburgh, 1917).

131 *Folk Tales and Fairy Lore in Gaelic and English* (collected from oral tradition by James Macdougall, Edinburgh, 1910); *The Gaelic Songs of Duncan Macintyre* (Edinburgh, 1912); *Gaelic Songs by William Ross* (Edinburgh, 1937).

132 *A Gaelic Grammar* (Glasgow, 1923, repr. 1972).

133 *Revue Celtique*, 28 (1907), 351-352 (H. D'Arbois de Jubainville); *Irisleabhar na Gaedhilge*, 17 (1907), 367-368; *Celtic Review*, 4 (1907-1908), 287-288 (Winifred Faraday). Calder's translation is on the whole accurate and reliable, but needs revision in some details; see, for instance, the remarks by Cecile O'Rahilly ('Three Notes on Syntax. I. *Co n-acca, co cuala*', *Celtica*, 8 (1968), 155-160, pp. 157-158) on *con* and *ocus* as connectives between temporal and main clauses, with special reference to lines 1795-1796, 1848-1849, 2536-2537, and 2641-2642.

I wish to thank Mary-Ann Constantine, Brendan Bradshaw and David Dumville for reading an earlier draft of this text and for discussing it with me.

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ÆN. naimdib inas beathu iar n-orgain na Trai. Ba dith in fiadh-
 11. naisa roraidis-[s]a fris[s]eomh: 'Fogeba-su co luath annosa
 662 inni sin, mad he do thoga; air doró Pirr cugut, 7 se croda fulidi
 iar marbad a meic a fiadhnai(col. b)si Priaim, 7 iarna dhichend- 590
 adh fen iarsin. Is demin fogeba-su bas uadh, mad ferr leat inas
 teched. Dogebum uile in cetna di[a n]-anum sund.' Ticim-sea
 651 iarsin 7 Ascan 7 Creuisa a[c] cai ina fiadnaisi 7 ic atach co
 tísad ar æn rind asin cathraich amach, 7 na tairisitis innte for
 cind na nGrec dia mbasughad. In tan tra adconnairc Anachis 595
 in doghailsi moir sin 7 in bron foraindhe, ba galar trom
 lais[s]ium inni sin 7 ba cunntabairt lais cid dogenad,¹ in² dul
 leo, no in anad, 7 tocbaid a lama 7 a rosc dochum nime 7 is ed
 660 roraid: "A dei nime, tigid bar furtacht chugum, 7 nertaigh in
 comairli coir form." Tic dono in tan sin co hobond torand mor 600
 and, 7 tic do retla thaitnemach co soillsi dermair le do nim co
 665 ndesid for cleit[h]i in tige i rabamar-ni co rosoillsigh coill slebi
 Ida. O'dconnairc Anachis inni sin is ed roraid: 'Is maith in
 celmuine,' ar se, 'is relta inchoisc colais moir 7 seda conaire
 701 sut. Is intochta le. Misi leb,' ar se, 'gan fhuirech fodesta 605
 gibe leath tiaghthai.' Is ed dono roraidius-[s]a," ar Ænias, "in
 tan sin. 'Is mithigh teichid calma and. Doruachtatar Greic
 713 i focus. Ata tempull fas isin chnocthulaigh re cathraig amuig³
 .i. tempull Ceriuir, 7 cid beg d' ar muintir ternas asin orgain,
 tigid connigi sin. Beraid-sea dono Anachis ar mo muin in 610
 710 chonair raghat gu rub inand bas no betha duind. Tæd dono
 Ascan iarsin immalle frim. Teid Creuissa ingen Es inar n-airt-
 717 chest. Tabradh dono Anachis ina⁴ laimdeo lais ar ni coir
 damsas a thadhall 7 me crodha fuilidi ar marbad daíne.' O
 721 thairnic dhamsa," ar Ænias, "int aithisc-sa do rad, gebim 615
 Anachis ar mo muin 7 Ascan imalle frim, 7 Creuisa allaid
 cendaigh inar ndiaidh. Nom-geb tra omun 7 egla mor. And-
 728 dar lind is Greic nobetis ar ar cind gach conair dothegmis.

¹ MS. dodenad² MS. im: cf. O. I. im . . . fa³ MS. amuid⁴ l. laim a, which is probably omitted.

the hands of his enemies to life after the destruction of Troy. There was need of the testimony I spoke to him: 'Quickly you will find that thing [death] now, if it be thy choice; for Pyrrhus will come upon you, all gory and bloody, after slaying the son of Priam in his presence, and then beheading himself. 'Tis certain you will meet death at his hand, if you prefer it to flight. We shall all meet the same fate if we stay here.' I came after that with Ascanius and Creusa, weeping, before him, and beseeching him to come along with us away out of the city, and that they should not tarry in it, waiting for the Greeks to slay them. Now, when Anchises saw that great trouble and our sorrow, that caused him great pain, and he was in doubt what he should do, whether to go with them or stay; and he lifted up his hands and his eyes to heaven, saying: 'Gods of heaven, let your help come unto me, and strengthen the right counsel in me.' And then suddenly there came a great peal of thunder, and there came to him a bright star, accompanied by an exceedingly strong light from heaven, and it settled upon the roof-tree of the house we were in, illuminating the forest of Mount Ida. When Anchises saw that thing, he said: 'Good is the omen,' quoth he; 'yon is a star to indicate much guidance and a journey's course. We must go with it. I am with you,' said he, 'without hesitation now, in whatever direction you proceed.' This is what I said then," quoth Æneas: "'It is time for bold flight. The Greeks have come nigh. There is a tenantless temple on a mountain knoll outside the city—to wit, the temple of Ceres—and though it be a few of our people that escape from the slaughter, let them come thither. I shall bear Anchises on my back wherever I shall go, so that death or life may be the same to us. Let Ascanius, too, after that, come with me. Let Creusa, daughter of Hecuba, come in our track. Also, let Anchises bring his household gods with him; for it is not meet for me to touch them, since I am gory and bloody after slaying men.' On completing these directions I gave," said Æneas, "I took Anchises on my back and Ascanius along with me, and Creusa, now wild, now gentle, behind us. But fear and terror seized me. We thought the Greeks were before us wherever we went. [Escaping], however, out of every peril, we arrived

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My grateful acknowledgments are due to Professor Eggeling, of Edinburgh, under whom I studied Sanskrit, and was appointed Research Student in the University. As Curator of the University Library, and Convener of the Library Committee, he has given me liberal use of the resources of the Library ; while I am indebted to the Librarian, Mr. Alexander Anderson, and also to Mr. J. L. Galbraith, Librarian of Glasgow University, for affording me every facility.

To the authorities of the Royal Irish Academy, and of Trinity College, Dublin, I am under obligations for access to the MSS. and valuable books in their possession.

My warmest thanks are due to Professor Strachan, of Manchester, for many kindnesses, and for reading a proof of the whole of this work. He is not, however, to be held in any way responsible for the book, which is the outcome of an interest I have taken in Celtic matters during a long residence in the Highlands.

GEORGE CALDER.

CORRIGENDA.

Page 10, n. 6, *for* "2310" *read* "2312".

„ 30, line 470, *for* "coimedaigh" *read* "coimedaith".

„ 32, n. a, *for* "Da" *read* "Dá".

„ 42, line 673, *for* "v." *read* "iv."

„ 89, line 5, *omit comma after* "Alexander".

„ 95, last word, *add* "sheep".

„ 115, line 28, *for* "Gods" *read* "Gods".

„ 132, n. 5, *for* "2763" *read* "2673".

„ 138, line 2210, *for* "muraib" *read* "muraib".

„ 146, n. 2, *for* "2885" *read* "2855".

INTRODUCTION TO 1907 EDITION by George Calder

I—THE ORIGIN

THE source of the Irish *Æneid* is the Book of Ballymote (pp. 449-485), the property of the Royal Irish Academy, and widely known by means of the facsimile. Prof. Atkinson has, in the Introduction to the fcs., given an account of the contents. Besides that account, and those in the printed catalogues, two others may be mentioned. The first is by O'Curry, in the R.I.A. Catalogue of Irish MSS., First Series, Part iii., 753-875. The second is by O'Donovan, MS. Cat. T.C.D., H. 2. 4. The Book of Ballymote is, so far as is at present known, the only source. Not even a copy of the tale is known to exist; for, in the paper copy of the Book of Ballymote, deposited in T.C.D., the Story of the *Æneid* finds no place. The title is entered in the Table of Contents, but has again been cancelled. The scribe never began to write the tale, and its allotted space remains blank. The condition of the proper names shows that it was copied, probably, many times after it left the translator's hands; and other copies may yet be found.

The Irish *Æneid* has not received much attention at the hands of editors. Dr. Stokes and Prof. Atkinson occasionally refer to it. Prof. Meyer has selected it as one of the sources for his "Contributions." Prof. Strachan has examined it closely for his "History of Middle-Irish Declension," and for other articles in the Philological Society's Transactions. But the text appears to have been wholly inedited till Prof. T. Hudson Williams published, in the *Zeitschrift für Celtische Philologie*, 1899, his interesting Episode of Dido (BB. 451^a36-459^a30). By that time my first draft of the whole tract was completed. I am

anxious to make all the acknowledgments that are justly due to the labours of my predecessor; but it will be seen that both in text and in translation there are a great many details, which cannot be regarded as unimportant, where I am unable to follow Prof. Williams. His "Episode of Dido" extends from line 210 to line 931 of the following transcript. The whole text is here edited for the first time.

II—THE TEXT

The transcription I first made from the fcs.; and I then collated it with the original ms. This was done with a view to secure accuracy in regard to the marks of aspiration; but I also found that greater accuracy was attained with regard to the marks of contraction, which, in a few cases—e.g. *tigi* for *troigi*, 148—were omitted in the fcs. From the appearance of the ms., I concluded that many of the marks of aspiration, and probably some of the letters above (and especially below) the line, were added by a later hand. There is no evidence that the text existed in an older form. The passages quoted from older writings do not fit in well with the context. On the other hand, there are in the text itself many apparently late and even modern forms; and I have preferred to give the text in its late Middle-Irish dress, rather than to run the risk of destroying its character by a too zealous editing.

In transcribing the text, I have been guided chiefly by the text itself; and I now set down the following explanations:—

Vowels written above the line represent the syllables *ra*, *re*, *ri*, *ro*, *ru*; and the *r* only is printed in italics.

Similarly, vowels written below the line—chiefly *a*—are printed in Roman characters.

Consonants written above the line are sometimes noted, especially in the first sheets of the text. The vowel which completes the syllable—chiefly *-ud* of verbal nouns—is printed in italics.

The contractions, 4 *-air*, 4 *-ar*, though frequent in mss. and in the printed copies of the Bible, are also printed in italics. The extension *-ar* is not otherwise expressed; and *-air*,

represented by a stroke above the line, occurs only in two instances, *mathair*, 350, 568; 4 is extended to *ra* in 1599, 1654; *o* written above the line is extended to *or* in Iutorna 2972, 2981, 3061, port 287; and *u* written above the line is not infrequently extended to *ur* 349, 677, 684, 821, 1834, 2210, 8, 2313.

Ÿ, vero, occurs at lines 1168, 1751, 1800, 2970, and has been transcribed *imorro*.

In extending *n* to *nn*, or *nd*, the latter has been adopted, as being by far the commoner fully-written form in this ms.

The sign ~ denotes usually *m*, sometimes *um*.

The sign - denotes usually *n*, but is used also for other letters, e.g. Caipes 664, *gach* 296, and for a considerable variety of syllables.

A hyphen is used to connect emphasizing particles or inseparable pronouns with their respective nouns and verbs; also, for the sake of clearness, it is inserted between the infixed pronoun and the verb; and between transposed consonants (except *h*) and initial vowels.

A comma above the line is used to indicate the elision of a vowel or consonant.

The article is written as one word except when its final *d* becomes *t*, in which case the *t* is joined to the following noun. It is written along with a preceding preposition as one word.

Prepositions are joined to the relative and possessive pronouns.

The accents I have, with a very few exceptions, omitted from the text. In the ms. they are freely used in a few passages; and, occasionally, they mark a long or accented syllable; but for the most part they merely serve to distinguish the letter *i* from part of an adjacent letter for which it might have been mistaken.

In the ms. the passive and deponent endings in *-er* or *-ir* are rarely written out. The following are the chief examples: *rodbaithfider* 839, *gairmther* 947, *muirfider* 2473, *brister* 3002, *murfaidher* 3114; *cathaichtir* 2517, *ni fitir* 1796, 2598.

The 3rd sing. of the enclitic perfect *co nde chaid* is written out in lines 1724, 2151, 3188.

The proper names have fared badly in one respect. Some ignorant scribe, having provided himself with a copy of Vergil's "Æneid," wrote them down in the Gaelic text, regardless of

their grammatical connexion. They have fared better in another respect, that in a number of instances the spelling of them appears to reflect the pronunciation of the time.

III—THE SUBJECT-MATTER

This is, in the main, identical with the "*Æneid*." The material is considerably curtailed. Genealogies and the speeches of the gods, and all matters peculiarly Roman that would fail to move the interest of an Irish audience, are omitted.

The additions, on the other hand, are just such as would rouse that interest. A specimen of the kind will be found on pp. 152, 154, and in many other similar places where it was found possible to give but few references to the text of Vergil. The additions consist sometimes of well-known passages in Irish literature, such as the description of Pallas (1924-1933), cf. O'C. Lectt. 45; Mann. iii. 140, 1; and of his sword *ib.* ii. 322 (1933, 7); and in a less degree of *Æneas* (348-351); of *Ascanius* (2363-9); and of *Turnus* (1488-1491); and most of all do the additions tell of "the battles, sieges, fortunes" through which *Æneas*, like *Othello*, passed. The woes of the vanquished, the sorrows of parting, gold and silver ornaments, the splendour of houses and of arms, and the charm of natural scenery and fine weather, find a place in the tale (1465). This beautiful passage probably does not owe all its inspiration to Vergil or to his translator.

The Tibermouth in Vergil corresponds to the entrance to Purgatory in Dante. The latter sings: "So dulcet were the notes that their melody still sounds in mine ears. My master and I, and his companion spirits, seem'd wholly contented, as if naught else affected any of their minds" (Tozer's Trans., p. 158). The Irish—in no unusual phrase—re-echoes the same words: "It was enough of joy to listen to the many strains which those birds used to sing." Further: *o li serce* (350) may be compared with Tozer's Trans., p. 229, "the hue which love approves"; "thrice did I essay to put my arms about her neck," &c., 648, cp. Tozer, p. 157, "Thrice did I clasp my hands behind him, and as oft I brought them back upon my breast"; "and now mayst thou conceive the intensity of that love where-with I burn for thee when I forget our unreality, and would handle a shade as it were a solid body," p. 242. Due allowance

being made for a common original, there seems room for the suggestion of Dante's influence.

The matter, then, is in the main identical with the "Æneid." The translator was a competent scholar, both in Latin and in Gaelic. A few instances of idiomatic phrases, idiomatically rendered, place his scholarship beyond the reach of cavil: *velut agmine facto*, *amal tic slog namad*, 220; *ar ni fuil dod dichumung*, *potes namque omnia*, 1256; *nochor' dichel*, *non ipse suo premit ore Latinus*, 1521; *fora belaib*, *ante gremium suum*, 2859; *ar ngnim muinterus*, *fide*, 1581; *aithescul*, *oraculum*, 1509; and many other examples might be added.

But his main purpose was to produce a scél. Comparetti, in his "Vergil in the Middle Ages," Pt. ii., chap. i., gives some account of the rise and spread of the "Romance of Troy," and the "Romance of Æneas." And the translator had, above all things, to produce a work with the leading features of the modern novel. He has the requisite literary talent. A thorough knowledge of his original enables him to begin effectively; to select, curtail, amplify, or transpose his materials in order to meet the taste of his readers. It is unnecessary to expatiate. His progress through the "Æneid" can be marked, at any point, by a glance at the references to Vergil's "Æneid," on the left-hand margin of the text.

I will now remark on some elements in the text which are not Vergilian.

The three sons of Laomedon—Pulus, Foclointis, and Aimpiter (page 2, line 18)—are difficult to identify in Classical Mythology; but v. Roscher's Dictionary, s. Laomedon. TT¹ 623 has *Pullus*, and *Vaclontis*, and *Ampiter*; Dares, 3, has *Hypsipylus*, *Volcontis*, and *Anyritos*; and in the Welsh version of Dares, the "Red Book of Hergest" ii. 4, the names occur in the forms *Nophilus*, *Aclius*, and *Ampiter*.

If the translation which I have ventured to give of line 139 be the correct one, it reflects somewhat adversely on the Irish translator's knowledge of geography.

Trelawney (Records of Byron, Shelley, and the Author ch. xvii. ad fin.) gives this description of the spot:—"In the morning we entered the narrow strait of Messina, passed close by the precipitous promontory of Scylla, and, at the distance

of a mile on the opposite shore, Charybdis; the waters were boiling, and lashed into foam and whirlpools by the conflicting currents, and set of the sea; in bad weather it is dangerous to approach too near in small craft." It is possible to imagine that local associations led the translator to think of the danger from a shoal (*múr*), just as in another passage, line 1002, *iarna lothrugad*, immersion in the sea has apparently suggested be-mudding in a bog or morass, *lodrach*, *Carm. Gadel. ii. 172*.

One of the translator's additions to the Vergilian text is the remark:—"Some allege that Ætna is one of the doors of hell," line 144. There is nothing to show whether he was moved to make this remark by his own theological leanings, or by the opinions current at the time. The idea was, no doubt, a common one. In "The Last Days of Pompeii," Bk. ii., ch. viii., the same observation is made of Vesuvius: "Difficult was it then and there to guess the causes why the tradition of the place wore so gloomy and stern a hue; why in those smiling plains—to Baiae and Misenum—the poets had imagined the entrance and thresholds of their hell—their Acheron and their fabled Styx." And Lavengro, chap. xix., apostrophises "Ab Gwilym" in similar terms:—"Thou startest, bendest thy crossbow, intending to hit Reynard with the bolt just above the jaw; but the bow breaks, Reynard barks, and disappears into his cave, which by thine own account reaches hell."

And in the following passages of the poem "Ætna," of the Augustan age, we find (Robinson Ellis's edition, lines 202-205):—

*Ipsē procul magnos miratur Iuppiter ignes,
Neue sepulta noui surgant in bella Gigantes,
Neu Ditem regni pudeat, neu Tartara caelo
Vertat, in occulto tacitus tremit :*

"Jupiter himself looks wonderingly from afar at those mighty fires, and trembles silently in his secret place that a new race of Giants may rise to wage again the war that was buried in their graves."

And, again, at lines 272-278 (cf. note, pp. 133, 134):—

*Implendus sibi quisque bonis est artibus : illae
Sunt animi fruges, hae rerum maxima merces :*

Scire quid occulto terrae Natura coercet,
 Nullum fallere opus, non mutos cernere sacros
 Aetnaei montis fremitus animosque furentis,
 Non subito pallere sono non credere subter
 Caelestis migrasse minas aut Tartara rumpi.

"Each of us should do his part to steep himself in crafts that are noble; *they* are the true grain of the mind, these the highest reward the world can bring us: to know what Nature keeps close within earth's deep heart; never to belie any of her workings, not to gaze in dumb amazement on the divine uproar and furious rages of Ætna's mountain; not to grow pale with affright at its sudden din, not to believe that the wrath of heaven has found a new home underground, or that hell is bursting its confine."

Vergil's Sixth Book of the "*Æneid*" gave him a tremendous popularity throughout Europe in the middle ages. He figured in the popular imagination less as a cultured genius than the arch astrologer and mathematician, the sorcerer "who made witch-rhymes by which he could raise the dead." That the Celts came under this influence is proved by the existence of such tales as *Fearas Fursa* and *Fis Adamnáin*. But the influence was slighter in proportion as the general state of education was better. And the fact that so careful and good a translation was made into Irish goes to prove that there was a demand for it. The popularity of the proper name Æneas in the Highlands proves that it had no evil associations, just as the prevalence of it points to the probability that the tale, in some form, was at one time widely known.

The first leaf of BB. is missing, but the contents may be supplied from T.C.D., H. 1. 15; H. 2. 4, and probably would throw no light upon the "*Æneid*." But the opening page of the existing Book of Ballymote (3^b26) has the passage that gives the genealogy of Latinus corresponding to lines 1478-1480. It runs thus: Oir is iat da mac Ioib meic Satuirnd meic Pallon meic Picc meic Peil meic Treis meic Trois meic Mesraim meic Caim meic Næi. The T.C.D. paper copy has Naoi. Our text has ix = naoi: cf. O'D. Gr. 432.

TT¹ opens thus: Rogab rí uasal airegda ordnide rigi in

domain .i. Satuirn mac Polluir meic Phic meic Phéil meic Trois meic Esrom meic Chaim meic Noe.

There seems room for doubt whether Apollo, in Gaelic Apail or Paill, ever stood in the text.

IV—EXTRANEOUS ADDITIONS

On the top margin of the opening page (BB. 449), now illegible, but supplied from O'Curry's Catalogue, is the following sentence in an indifferent modern hand:—

Imraid ar Æneas da reir an fili Romanach Virgil bo deasda, Tadg Ua Flannagain AT. 1784. "An account of Æneas, according to the Roman poet, Vergil, follows." Such is the meaning of the phrase, bo deasta (= "now"): cf. Zimmer, KZ. xxx. 18; O'D. Gr. 132, indestar ann so bo deasta, are narrated henceforward, MR. 100, 2. But this is apparently the source of O'Reilly's curious blunder in his Dictionary, p. 178^b, where he has the entry: Deasda, adj., eldest, Ballim.

There are three marginal glosses:—

p. 449 guba .i. go n-ead no mead broin

p. 477 fodhbh .i. gearradh no teasgadh

p. 479 fuidhbh .i. buain éudibh dhe

Under the words co ruc urraind triana dhruim siar 2549 (BB. 477) is faintly written, bidh Valintín ruadh.

The scribe, Solomon O'Droma, was, according to Professor Atkinson, a pupil of Mac Egan, first editor of the book, who probably sold it to Mac Donogh of Ballymote. The same authority puts the date of writing at 1400 A.D. Two other pieces are in O'Droma's hand, and end with his flourish, 281 fin., and 333^a17.

Following immediately upon O'Droma's signature is an appreciation in a practised, modern hand: Bennacht for hanmoin a mhic Ui Droma gi gur ecc tu ccc bliadhain ria mesi do' ghenedh. "Blessing on your soul, Mac Ui Droma, though you died three hundred years before I was born." This pious postscript, by an unknown admirer, does more than express a wish for the welfare of the scribe's soul. It suggests the identity of his name with the modern Mac Codrum. I, also, will add my tribute of admiration for O'Droma's beautiful penmanship and his general accuracy.

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IMTHEACHTA ÆNIA SA

THE IRISH ÆNEID

IMTHEACHTA ÆNIASA

[BB. 449 a 1

ÆN.
III.

O THAIRNIC tra do Grecaib slad 7 inrad 7 dithlaithriugud
rig cathrach na Frigia .i. in Træ, cend ordain 7 airechais
na huili Aissia isside, tancadar rigraid na nGrec co dind
Minerba isin Trae, 7 dorochtadar i n-æn baile uile 7 rofiarfaig¹
Aigmenon, int *air*drig dib, ca comairle dobertais do *arin* forind⁵
romairn in cathraig, *no* in comailfitis friu. Doraidset foirend
do Grecaib ni bud coir a comall friu, uair ni her ar ngrad-ni *acht*
ar *ar* n-omun 7 *ara* n-anacul² fen domainset in cathraig, 7
doronsat, gen co rancadar, olc rind, 7 dogentais³ aris, dia cæmsad
leo. Roraid Nestor dono iarsin: “LX bliadan,” ar se, “gusin¹⁰
aimsir-sea, o thanac-sa 7 Pelias 7 Tailimon 7 Castur 7 Pullux ar
æn re hErcail, lucht VII long *im* luing Argo, co roairgsim in
cathair-seo, 7 co tuc[sam] fo gin gæ 7 claidim gach æn rob in-
marbtha inti, co rucsam i mbroid 7 a ndairi gach æn na romarbad,
7 co rucsum a huili indmus *esti*, 7 co tarrrdsim tenedh tairsi¹⁵
iarsin. Don-farraid Laimidon iarsin, [7] dorad cath dun, co
torchair dono Laimidon lind *cona* tri maccaib isin cath sin .i.
Pulus 7 Foclointis 7 Aimpiter. Dorochradar dono forгла rig 7
tasech 7 trenfer na Troianu imailli fris. Rofucum lind i mbroid
mac 7 ingin Laimidoin .i. Esiona 7 Priaim 7 robai in Trai fas²⁰
iarsin fri re ar omun na nGrec. Dorat dono Earcail iarsin tar
cend set 7 maine deonugad do Priaim teacht dochum na Trai 7
a hathnuigedh dorisi, *acht* na dernad aris cogad fri Grecaib, 7
rochomail Priam indi sin cen robo beo. O robo marb Ercail,
7 o ’tconnairc Priaim daingni a cathrach 7 nertmhairi a sloig,²⁵
ron-gab meit menmun 7 dimus, 7 nir’bo maisi les cena gan a
aincridi do iarraid for Grecaib, co rofaid a mac .i. Alaxandair 7
Ainias for creich go Grecaib, co roinirsiut inis Cheithiria, 7 co

¹ MS. rofhiarfaid

² MS. *ar* arnacul

³ MS. dodentais

^a v. Introduction.

^b TT.² 121, seq.

THE IRISH ÆNEID

NOW when the Greeks had accomplished the plunder, sacking, and effacement of Phrygia's royal city Troy, the head of all Asia in dignity and supremacy, the kings of the Greeks came to the hill of Minerva in Troy; and all being assembled in one place, Agamemnon, the sovereign lord, asked them what counsel they would give him respecting those that had betrayed the city, or whether they should keep faith with them. Some of the Greeks said it was not right to keep faith with them, "since it was not for love of us, but for fear of us, and for their own safety, they betrayed the city; and they did us evil as long as they could, and they would do so again if they thought it possible." Then after that Nestor said: "Sixty years ago, now," said he, "came I and Pelias and Telamon and Castor and Pollux along with Hercules—the crews of seven ships in all, with the Argo—and we destroyed this city. Everyone in it fit to be killed we put to the point of spear or sword. Everyone that was not slain we brought into captivity or slavery. All its treasure we took out of it, and then gave it to the flames. Therafter Laomedon overtook us and gave us battle, and at our hands in that battle, both Laomedon fell and his three sons Pulus, Foclointis, and Aimpiter^a, and there fell the choice of kings, chiefs, and champions of the Trojans along with him. We brought with us into captivity Hesione and Priam, a daughter and a son of Laomedon. For a time after that Troy was uninhabited for fear of the Greeks. Therafter, in return for treasure and riches, Hercules granted Priam permission to come to Troy and rebuild it again, on condition that he should not again wage war with Greeks, a condition that Priam fulfilled as long as Hercules was alive. When he was dead, and Priam^b observed his city's strength and his army's efficiency, high-mindedness and pride took possession of him. And besides he did not think it becoming not to demand of the Greeks [redress for] his wrong; and he sent his sons Alexander and Æneas on a raid

ÆN. tucsat leo Elleand Legata. Tancamar-ne dono co lin ar soch-
 III. raiti i ndiaidh ar creichi, 7 ni dernad *acht* nemthni dind, 7 ni 30
 thucad aissic dun tar cend ar sida,¹ 7 rotinoilit moirnea[r]t na
 hAisia inar n-aigid, 7 atrachtadar co bagach brigach borrfadach
 righa 7 taisig, curaidh 7 caithmilid 7 laith gaili na n-uili Assia,
 ot[h]a in Scethia thuaiscertaig, 7 in n-Innia n-oirtheraig, 7 i
 n-Eitheoip ndeiscertaigh, i cath inar n-aigid, co ndorchradar leo 35
 hilar a[r] rig-ni 7 ar tusech 7 ar cathmiled, co ndorchradar-sum uili
 lendi, 7 co ndorchair Priam fen cona coecait² mac 7 ingen 7 clemnad,
 7 cona uilib curadaib 7 caithmiledaib, rigaib 7 taisechaib 7 sær-
 clandaib na Trae and, *acht* lucht in braith nama .i. Ænias 7
 Antinor cona muintir. Ba he sin dered cardusa Priaimh fri 40
 Grecaib. Is demin daibsi, dono, ni ba ferr cairrdius Ænias ribsi
 dia facbaithi isin Trai, inas in cairdis [s]in Priaim fri Grecu. Is
 mairg Greca dobera tairisim fair; ar is nama Grec dogress Ainias.
 Sochaidi do curadaib 7 do caithmiledaib 7 d' an(col. b)rudaib
 Grec torchair lais dia laim fen isna VII cathaib LX ar C dochuir- 45
 edh rinde oc diden na Trae." O rochualatar tra Greca na haithesca
 sin roraid Neastor, is i comairli roraid[set]-seom 7 roner[t]sat, in
 Trae do fasugud, 7 æs in braith do indarba estí gan a mbasugad,
 uair tucad enech Pirr friu fri[a n]-anacul ar brath na Trae. For-
 orchongairt Aigmenon iarsin i comairli na nGrec for Ænias 7 for 50
 Aintinor, in Trai d' fagbhail fas, 7 Antinor do dul co hIleric,
 ferand fuil etir Grecu 7 Etail siar. Doluid immorro Ainias, gusin
 6 lucht rolen, co Sliab Ido—sliabh esside for ur mara Torrian—co
 fidbaid cain and. Ba maith do cumdach long in fidbad, 7 cum-
 daigther lais XX long andsin, 7 o tairnic do cumdach a lon[g], 55
 doluid la tosach soinirdi i tus samraidh for muir Torrian, 7 a
 athair .i. Anaichis, ina senoir, 7 a mac .i. Ascan, 7 gach æn rolean
 d'a æs cumtha,³ immalle fris. Ba bronach dubach derfadach
 10 toirrseach imsnimach in n-imirci sin. Ba leasc in turus docuas
 and. Ba truag tra in gair ghuil 7 basgairi 7 mairgnighi ac 60

¹ MS. siga² MS. Lait³ MS. curtha^a leg. cosin, or, corrici in

against the Greeks, and they plundered the island of Cytherea, and carried off Spartan Helen. Then, with all our army, we came after our spoil; and we were but set at nought, and no restitution was made us for the sake of peace with us, and against us was assembled the mighty strength of Asia; and in battle against us uprose contentiously, powerfully, proudly, kings and chiefs, heroes and battle-soldiers, and valiant men of all the Asias, from Scythia in the north to^a India in the east, and Ethiopia in the south; and while there fell by them a multitude of our kings and chiefs and battle-soldiers, they fell by us to a man, and Priam himself, with his fifty sons and daughters and sons-in-law, and all his heroes and battle-soldiers, kings and chiefs and nobles of Troy, save only the traitors, Æneas and Antenor, with their followers. That was the end of Priam's friendship with Greeks. It is certain to you, then, that if you leave Æneas in Troy his friendship with you will be no better than was that of Priam with Greeks. Woe to Greek that will put confidence in him, for Æneas is ever an enemy to Greeks. A multitude of heroes and battle-soldiers and champions of the Greeks fell by him by his own hand in the hundred and sixty-seven battles that were fought against us in defence of Troy." When the Greeks heard these words which Nestor spoke, the counsel which they voiced and decided on was to lay Troy waste, and drive the traitors out of it without killing them, since the honour of Pyrrhus was engaged to save them in return for the betrayal of Troy. Then, by the counsel of the Greeks, Agamemnon enjoined on Æneas and Antenor to leave Troy waste, the latter to go to Illyricum, a country between Greece and Italy, toward the West. Æneas, however, with the following he had, came to Mount Ida, on the shore of the Tyrrhene Sea, to a beautiful forest there. Excellent was the timber for ship-building, and twenty ships were built by him there; and when he had completed the building of his ships, he launched upon the Tyrrhene Sea with the first fair weather, at the beginning of summer, and with him his aged sire Anchises, his son Ascanius, and every one of his allies that followed him. Sad, gloomy, tearful, sorrowful, very distressing was that departure. Listless was the journey on which they went. Sad, too, was the voice of weeping, the

ÆN. fegadh a tiri 7 a n-atharda duichi iarna n-indarba dia naimdib
 III. uathi. Roseolsat iarsin co Traicia, tir cairdiumail do Troiannaib
 16 in Traicia sin, gen bai nert acu, ar ba ingin rig Traigia mathair
 claindi Priaim .i. Ecuba ingen Chesi. O rosiachtatar tir Traigia,
 18 rocumdaigid cathair leo and, 7 tucsat¹ ainm furri .i. Ænedoss o 65
 22 ainm Ænias. Bai tulach i comfocus don cathair sin, [7] fualas-
 cach coisegartha inti. Doluid Ænias do buain ne[i]ch de, do
 thabairt a chraeb for altoire na ndea da denum edbarta doib.
 26 Dorala ni ingnad aduathmar do Enias andsin .i. in cel craeb
 robean a talmain, rosilset frosa fola esti, gur'bo lan do chru 7 70
 d'fhuil in talam asar'tallad in chraeb. Rosocht Ænias oc fegadh
 na craibi 7 na [ha]irrdi² aduathmaire sin, 7 rogab eglá 7 omon
 40 mor, cona cæmnacair³ labra. Rochualai iarsin in acaine mor 7
 in labra n-enert n-atruag asin talmain, 7 is ed roraidh: "Na dena
 sain, a Ænias, acht tabair anacul dam. Nachum-saraigh fon 75
 45 fualuscach rofhas triam adnacul. Is mesi Polidorus, mac Priaimh;
 7 in tan tainic fainde don Trae, dom-radad-sa o Priaim, 7 imud
 50 oir 7 airgit lium, cum cliamain co rig Traicia sund .i. Polimestor
 7 Eliona ingen Priaim mo shiur do mnai oca. O rochualam[ar] in
 Trai d' argain immorro rofeall-samh orumsa, 7 rom-marb, 7 romarb 80
 55 mo shiair, 7 ros-fuc ar n-or 7 ar n-airget, 7 rom-adnaic-sea
 sund, 7 triam adhnacul rofhas in fidh-sa rob ail duitsiu do
 60 letradh. Fagaib in tir fealltach fínghalach, 7 indsaigh co hEtail,
 ar is and ata a n[d]an duit ferund du gabail." Teit Ænias
 iarsin, 7 adfet do Anachis in scel sin, 7 is ed roraid Anaicis, 85
 ba comairli coir dorad Polidorus doib, 7 doniad na Troiana
 62 teachta a adnacuil do Polidorus .i. dognither a fert, 7 clanntair
 a lia, 7 scribthair a ainm, 7 dognither a ghairm dochum a
 adnacuil, 7 ferthair a guba.⁴ O tairnic doib sin, tiagait dochum
 a long, (450) 7 fagbaid tir Traigia, 7 seolaid as co hinis Del. 90
 80 Is and robai Anius, ri 7 sacart Apaill; 7 daroine edbairt do Apaill
 ar cend Æniasa, 7 is e aithesc dorad Apaill do, nach raibi a

¹ MS. tuésat² MS. nairrdhi³ MS. cæmnacar⁴ Glossed (in later hand) guba .i. goneadh no mead broin

smiting of hands, and wailing, as they looked on their land and their own fatherland after being driven out of it by their enemies. Then they sailed to Thrace, a country friendly to Trojans as long as they had power, for the mother of Priam's children was a daughter of the King of Thrace—to wit, Hecuba, daughter of Cisseus. On reaching the land of Thrace they built a town there, and named it Æneades [Ænus], after the name of Æneas. Close to that city was a hill with a sacred grove upon it. Æneas came to pluck some of it in order to lay its branches upon the altars of the gods, for the purpose of offering sacrifice to them. There a thing strange and horrible befell him—to wit, the first branch he plucked from the ground showers of blood dripped from it, so that the ground out of which the branch had been torn was full of gore and blood. Æneas was silent at the sight of the branch and that dreadful sign; and fear and great terror seized him, so that he was unable to speak. Then he heard issuing from the ground a great lamentation, and a feeble, very wretched utterance, and this is what it said: “Do not do that, Æneas; but deliver me, and do not dishonour me under the grove that has grown through my grave. I am Polydorus, son of Priam. When decline came upon Troy, I was sent here by Priam, with abundance of gold and silver, to my brother-in-law, the king of Thrace—to wit, Polymestor—who had Iliona, Priam's daughter, my sister, to wife. When we heard, however, that Troy was sacked, he played me false, and slew me and my sister, and took away our gold and our silver, and buried me here, and through my grave has grown this wood you wished to cut. Leave a deceitful and fratricidal land, and make for Italy; for there it is fated you to gain a country.” Then Æneas went and told that tale to Anchises, who said it was proper counsel Polydorus gave them; and the Trojans performed his due of burial for Polydorus. His grave was made, his stone was placed, his name was written, he was called to his grave, and mourning was made for him. On accomplishing that they went to their ships, and left the land of Thrace, and sailed away to the Isle of Delos where was Anius, king and priest to Apollo. He offered a sacrifice to Apollo on behalf of Æneas, and the answer Apollo gave him was that it was fated to Æneas to find neither territory

^{ÆN.} ^{111.} ndan do Ænias crich na ferand do gabail, co risad Edail. O
 rochuala Ænias int aithesc-[s]a Apaill, doluid dochum a long,
¹²⁵ seach Naxon, seach Dionisa, 7 sech Paron, 7 sech Ciclaid, ⁹⁵
 do shaighid¹ co Cred. O rosiachtatar cosin indsi sin, cum-
¹³² daighther cathair doib inti, Fergama² a hainm na cathrach sin, 7
¹⁶² oirisid fri re mis a Cred. Fagait inis Creid do reir faistine
 Apaill, 7 tiagait for fairgi d'indsaighidh co hEdail, cona
¹⁰³ faccadar tir na talmain acht in fhairgi umpu do gach aird. Nos- ¹⁰⁰
 doirtend sin 7 gaillim forro andside. Tic gæth 7 toirneach 7
¹⁶⁸ tene gelain isin ær, dorchaidhit³ na neoill doib conach fedatar cia
 leth nothegdis. Atraig in ainfine forsin fairgi, conus-rola a
 ichtar fora uachtar, tri la 7 tri aidchi doib isin gabad sin, gan
²⁰⁴ soillsi grene a l-lo, gan soillsi re a n-aidchi. Isin ceathramadh ¹⁰⁵
²¹⁰ lo atconncadar uaithibh slebti indsi Sdrophaid. Telgid sodain
 a seolu, 7 tiagait ar imrum, ar nì raibi coir seolta ocu, co
 ruachtadar co port indsi Sdrofaidh forin muir Ionda. Is amlaidh
²²¹ robai in indsi sin, lan do buaib 7 do cæraib 7 gabhraib, gan
 nech ⁴aga n-anacul no aga n-imcoimet. Dogniat dono feolbach ¹¹⁰
 imdha dona hindilib sin agna Troiandaib. In tan tra iarsin
²²⁵ tuctha a mbiadh[a] ina fiadnaise, co n-accatar chucu dona slebiu
 elta do enaib granda—Airpi a n-anmand side—7 siat for grechaid
 —7 srengaid a mbiada uaithib asa lamaib, 7 fagbaid a salchar fora
²³⁵ miasaib, 7 gabait na Troiandaigh a sciathu 7 a claidme, 7 nos- ¹¹⁵
 dicuirit uaidibh a l-los comluind. Seolaid iarsin na Troiandaigh
²⁷⁰ a hinis Sdrofaid seach na hindsi-seo .i. Sdacind, 7 inis Duilci, 7
 inis Saim, 7 sech Ithaig 7 il-indsi ele mara Torrian, co ruach-
²⁷⁷ tadar co hEpir, 7 rolaset a n-acaireda a tir andsin, 7 dochuaid
 do accallaim Elena, meic Priaim, uair ba he ba ri i n-Epir in tan ¹²⁰
²⁰⁷ sin. Ar dorat Pirr mac Aichil⁵ Anromacha do Eleanus do mnai,
 o dorat fen Ermiona, ingen Menalus, meic Atir, do mnai, iarna
³³¹ hurnaidm ar tus do Oirestes, mac Aigminoin, co romarb Oirestes
 Pirr andsin a tempull Apaill, iarna brath do sagart Apaill. Go
 rotimna Pirr re mbas in mac ros-fuc Anromachæ do—Molosus a ¹²⁵

¹ MS. do shaidhig² MS. Fergama³ MS. dorchaidhit⁴ a sup. lin.⁵ l sup. lin.^a lit. and they screaming

nor land till he should reach Italy. Æneas, on hearing this answer of Apollo, came unto his ships. Past Naxos, past Donusa, and past Paros, and past Cyclades, making for Crete. On their arrival at that island a town called Pergamia was built for them; and they remained for the space of a month in Crete. In obedience to a prophecy of Apollo, they leave the Island of Crete, and fare forth upon the main onwards to Italy, so that they saw neither land nor dry ground, but the sea round them in every direction. Storm and tempest burst upon them there. In the air came wind and thunder and lightning; the clouds darkened on them so that they knew not whither they were going. A storm rose on the sea which cast its lowest depths to its surface; and they were three days and three nights in that peril, with no sunlight by day, no moonlight by night. On the fourth day they sighted the mountains of the Island of Strophades. Then they struck their sails, and proceeded by rowing—for they had not favourable conditions for sailing—till they reached the port of the Island of Strophades, on the Ionian Sea. Thus was that island—full of cattle, sheep, and goats, with no one to protect them or to guard them. Among the Trojans therefore, they made much flesh-meat from these herds. Now after that, when their portions of food were brought before them, they saw bearing down upon them from the hills a flock of noisome birds—Harpies they are named—that^a screamed and snatched their portions of food from them out of their hands, and left their filth upon their platters. The Trojans seized their shields and swords, and got quit of them by dint of fighting. After that they sailed away from the Island of Strophades past these islands—to wit, Zacynthus, and the Island of Dulichium, and the Island of Samos, and past Ithaca, and many other isles of the Tyrrhene Sea, till they arrived at Epirus, and they anchored there. And [Æneas] went to speak with Helenus, son of Priam, for he it was who was King of Epirus at that time; for Pyrrhus, son of Achilles, had given Andromache to Helenus to wife, when he himself married Hermione, daughter of Menelaus, son of Atreus, after her betrothal at first to Orestes, son of Agamemnon; and Orestes slew Pyrrhus in the temple of Apollo, after his betrayal by Apollo's priest. Pyrrhus, before his death, bequeathed the

ÆN. ainm side—*ar altram* do Eleanus 7 d'a mathair, 7 co tuc Aichia
 111. a feranus do Elena *ar scath* a meic .i. Molosus, rand iside do
 Epir. O rosiacht tra Ænias co hEleanus, fuair morfailti aigi.
 374 Doroine dono Eleanus tra faistine do, 7 roraid fris: “Indsaig¹
 co hEdail, ar is and ata a ndan duid ferand d'fhagbail”; 7 130
 300 dorad comartha do, baili i n-ergebad do mucc find co (col. b)
 trichai[t] banb i tæb srotha Tibir, is and bias do tairisim co
 ciunti, 7 cathair do chumdach, 7 ferand do ghabail; 7 roraidh ris
 306 ni roairised isin Edail comfhocus do Epir, ar is Greic aitrebat
 inte. Roscar dano Ænias mac Anaichis 7 Eleanus fo sidh 7 cæn- 135
 comrac, 7 doluid Ænias dochum² a long, 7 seolaidh for fairgi co
 ruachtatar co hoirer na hÉtaili i n-aitrebait Greic, 7 doberat³,
 420 a lam⁴ fri hÉtail g[u]nus-tarrla etir Scill 7 Scaruibdis, 7
 rogabsat co mur and, co nus-rucc neart imruma 7 seolta estib.
 554 Tiagait iarsin fo Cred ar merugud co port slebi Eathna, 140
 569 ait i n-aitrebait Cicloipeada. Teni bithbeo 'sin tshleb sin
 572 dogress, co⁵maided⁶ a duibdiad 7 a lasra a huamaib 7 a haircelaib
 in tshlebi sin amach dogress. Dia fhis do dainib conad do
 sut[h]ine tine iffirn dogni dia sin, ar is ed aderait araile conad
 588 dorus du dhoirsib iffirnd sliab Eathna. O thainic in maidin 145
 501 doib isin purt sin con n-acatar cucu asin chaill, arracht duine
 truaigh diblighi, 7 a lama *ar lethad*, 7 se ag dibrigoit, 7 ag atach
 600 mor, 7 ass ed adbered: “Ar dia nime, 7 ar buide, 7 ar troigi⁷ rib,
 605 a Troigiana, marbaid missi, no cuiridh for fairgi me resiu faicfi
 me sunda”; 7 dobeir a lam⁴ fo glun Anachis, 7 gebid Anachis 150
 608 a laim ndes i comartha⁸ anacail do, 7 fiarfaigid de can do, 7
 613 cuich he, 7 cid nos-tuc andsin. “Do Grecaib damsas,” ar se, “7
 614 Achenmedes m' ainm, 7 tanac a luing Uilix meic Letris gusin
 port-sa. Dochuamar a tir sunda. Ron-la a n-uaim in Ciclop-
 623 [ec]dai, 7 tarraid dis uaind, 7 ros-gab asa glacaib fo cairrgib na 155
 huamad, co ndernait minbruar dib, 7 co nus-duaid oma iat, 7
 627 atconnarc-sa fen a mbuill etir na samlachaib fuil etir a fiaclaib, 7

¹ MS. indsaid² MS. docum³ 7 doberat bis in MS.⁴ nom. for acc.⁵ MS. maiged⁶ Word omitted in MS. ? cf.

nell duibchiach, line 1979; but perhaps duibdiad (gen. sing.) is put for duibdiaid (nom. pl.); or, the reading may be, co maid ed, cf. line 2310.

⁷ Fcs. ar tigi; MS. as in text⁸ MS. imcomartha

son Andromache bore him (Molossus was his name) to be brought up by Helenus and by his mother; and to Helenus he (Æacides) gave his property for behoof of his son—*i.e.*, Molossus—which is part of Epirus. Now, when Æneas reached Helenus, he received a warm welcome at his hands. Helenus then uttered a prophecy to him, and said to him: "Make for Italy, for there it is your destiny to find a country." And he gave him a token—where a white sow, with thirty of a farrow, should appear to him at the side of the river Tiber, there he would of a surety abide, and build a town and acquire land; and he bade him not settle in Italy near Epirus, for Greeks dwelt there. Now, Æneas, son of Anchises, and Helenus parted in peace and good will; and Æneas came to his ships, and sailed on the sea till they reached the district of Italy, where dwelt Greeks; and they skirted the coast of Italy till they came between Scylla and Charybdis, and they ran aground^a there, till power of rowing and sailing brought them away. They went then under Crete (having lost their bearings) to the port of Mount Etna, where dwell the Cyclopes. An ever-living fire always [burns] in that mountain, and [columns] of its black smoke and flame burst at all times forth from caves and craters of that mountain. God does that to make known to men that the fire of hell is eternal; for this is what some allege, that Mount Etna is one of the doors of hell.^a When morning rose upon them in that port, they saw [coming] towards them from the wood the form of a miserable, wretched man, with his hands spread out, and himself in supplication and great entreaty, and this is what he was saying: "For the sake of heaven's God, and for kindness' sake, and for pity's sake, Trojans, slay me or put me to sea rather than leave me here." He put his hand under Anchises' knee, and Anchises took his right hand as a pledge of safety to him, and asked of him whence and who he was, and what brought him there. "I am a Greek," said he, "and Achemenides is my name; and in the ship of Ulysses, son of Laertes, came I to this port. We landed here and went into Cyclops' cave; and he seized two of us, and dashed them out of his hands against the rocks of the cave; so that small fragments were made of them, and he ate them raw, and I myself saw their

ÆN. III. 629 *ibid fin iarsin, 7 rochodail ina uaimh dia eis. Ni rofedamar-ni*
 632 *Uilix do teacht uad, gan digail a muintire fair; 7 dochuamair-ne*
 637 *dia indsaigid co rabamar uime, 7 se ina chodlad, ac bruchtaig 7 160*
 638 *slamrad a fhola 7 a sgeithi fora ulchain, æn shuil ina chind*
 639 *medither cathsciath Gregda, no esca i coigid dec. Gonmaid in*
 640 *suil sin 7 brismid 7 tiagmaid uad anfaillig, imeclaigh, ar long, 7*
 641 *rom-facbad-sa gan fis, gan fairiugud do[m] muintir,¹ uair*
 642 *rochuadus ar sechran uaidhib. Atu-sa fri re tri mis sunda gan 165*
 643 *biad acht lusrad 7 scechora bega. Ata anosa Poliphebus, 7 a*
 644 *uaim dunta fair, ic blegan a gabar 7 a cærach, 7 ticfaid chugaib*
 645 *dochum in phuirt-seo, do nighi a ruisc asin saili,² amal tic*
 646 *gach læ, 7 ata C brathar aigi a macsamla fen isin tshleb sin.*
 647 *Is mithigh duib, a Troianu, a theichedh, nach[ib]-baitir sund.” 170*
 648 *In tan tra robai Aichminides forna briathraib sin, co n-acatar cucu*
 649 *dochum in mara, in torothar n-dermair sin dochum in morchuain*
 650 *.i. Polipebus, 7 fedan fora muin, 7 bili giuis arna³ imscathadh*
 651 *do luirg ina laim, 7 a ailbin gabar 7 cærach uime, 7 doluid*
 652 *seocu fon fairrgi, (451) 7 glanaid a gor 7 a om asa rosc, 7 175*
 653 *rocluinti dresdernach a fhiacal 7 a cnetach a fhad a[c] glanad a*
 654 *ruisc.*

655 *Cen robai-sium ag⁴ nighi a ruisc, nos-elad Troiana seacha*
 656 *amach, 7 siat imeglaig co foill forin fairgi. Airigidh-sium gredun*
 657 *na ndaine 7 forned na long ic teacht seocha amach. Imsai-sium 180*
 658 *ina ndiaid dia tarrachtain, 7 ni ruacht do in fairgi Ionda tara*
 659 *formna, 7 o nach tarraidh,⁵ air ni rourmais in chonair dochuatar*
 660 *uad, dobeir a trombuiredh miled as, co rocrithnaigh⁶ sliab*
 661 *n-Eth[n]a, 7 gor’fagaib fo tondgar⁷ in fairgi n-Iondæ gor’gab*
 662 *omun 7 imegla lucht na hEtaili ar adhuathmaire in gotha rochu- 185*
 663 *latar; co n-acatar na Troianaigh cuco asna coilltib sluagh dermair,*
 664 *int olc difhulaing d’a braithrib, amal daracho dimora, co rolinsat*
 665 *na purtu ina dochum. Tanic dono sochraidi granda garb and.*
 666 *Mairg Troianu ara taisritis tend :::*

¹ MS. muintir² MS. asin shaile³ leg. iarna⁴ MS. aghnighi⁵ MS. tarraigh⁶ MS. co rocrithnaidh⁷ cf. RC. ix. 23; LL. 265 b 7.

^a lit. likenesses, cf. Coll. Ir. and SG. fánasa; in Islay, seunasa (signa), e.g. fiacian sgorrach 7 seunas mor eatorra, said of openings between teeth, either natural, or caused by loss of teeth. But the Latin (atro . . . tabo) suggests the reading sablachuib, humours, fetid humours: v. O’R; and samh, putrid, M^cA.

^b lit. thrusting, pushing

limbs in the openings^a that were between his teeth. Then he drank wine, and went to sleep in his cave after it. We could not imagine Ulysses departing from him without avenging his people upon him; and we approached him so as to surround him while he was asleep, belching out and slobbering his blood and vomit on his beard; one eye in his head as big as a Grecian battle-shield or a moon on the fifteenth. We wounded that eye and broke it, and, joyous, very terrified, we embarked. I was left unwittingly unnoticed by my folk, since I had strayed away from them. I have been here for the space of three months, with no food save herbs and small haws. Polyphemus, with his cave shut upon him, is now milking his goats and his sheep, and he will come to you to this port to wash his eye with the brine, just as he comes daily; and he has a hundred brothers exactly like himself in that mountain. 'Tis time for you, Trojans, to flee from him, lest ye be drowned here." Now, while Achemenides was in that discourse, they saw approaching towards them seawards that huge monster approaching the haven—to wit, Polyphemus—with a [shepherd's] pipe on his back, and a stem of a fir tree stripped of its branches, for a staff, in his hand, and his flock of goats and sheep about him; and he came past them in the sea, and cleansed the pus and gore from his eye, and there were heard afar off the crunching of his teeth and his groaning as he cleansed his eye. While he was washing his eye the Trojans escaped away past him, in terror, stealthily towards the sea. He perceived the shouting of men and the rushing^b of ships going past him seaward. He turned about after them in order to overtake them, and in his case the Ionian Sea did not reach above his shoulder; and since he overtook them not, for he did not hit upon the way they had gone, he uttered his heavy martial roar, so that Mount Etna shook, and he put the Ionian Sea under a wave-roar, so that the people of Italy were alarmed and terrified at the dreadfulness of the voice they heard. The Trojans beheld coming towards them from the woods a huge host, the intolerable evil of his brethren—like mighty oaks, so that they filled the ports [approaching] towards him. In sooth there came there a horrible and fierce host. Woe to the Trojans

- ÆN.
III.
677 Na Troianu *immorro*, o'dconnatar in sluag n-edig uathmair 190
na Cicloipeгда ina ndochum a sochraide a mbrathar, nos-geb
egla 7 omun iat rompu, 7 nir'bo omun gan adbar doib. Seolait
682 for fairrgi uathaib in leth rofuc in gæth iat, ar ba fearr leo gabad
na fa[i]rrgi do fulang 7 techt [for] fordal conaire, ina tairisim for
cind na Cicloipeгда. Rofacsat tra na Troianu as gach gliaid 7 195
707 as gach gabad dib sin i n[diad] araile, co ruachtatar co port¹
Drepaine i Sicil. O rosiachtatar tra in port sin na Troianu,
doruacht Achistes rig na Sicili 'na ndochum, 7 dorad morfailti
710 doib, 7 rooirisiudar oga fri re, 7 adbath in seanoir Anachis acu
andsin i Sicil, [7] daronad a feart and, 7 roclaideadh a lia, 7 do-
scribad a ainm, 7 rogairmedh he dochum a adnacail, 7 rofearad a
guba, amal ba bes [l]a gentib in cluichi sin do denum dia
marbaib.
1. O tainic tra cend denus iarsin, tainic soineand a haieor 7
coir gæthi dochum na hEtaili. Dotriall Ænias do rer forcedail 205
faisdine Casandra 7 Eleana, 7 roglanait a longa, 7 rolaid lais
forsin fairrgi, 7 o thairrnig do ecor a long, rosheol amach for
34 fairrgi o imrum urlum urmaisnech conach facatar uaithib ar cul
tir Sicile.
- 36 Arai sin, ba galar la hIunaind, la sedig² Ioib, uair robai 210
a hancairdi fri Troendaib arin lethbreth ruc Alaxandair, mac
52 Priaim, imon ubull orda. Doluid iarum Iunaind do agallaim
71 Eoail, rig na ngæth, [7] is ed roraid ris: "Atait seacht n-ogha
bindi agamsa, 7 at e rocæma, 7 ata æn ug and doderscaig dib
uile .i. Deopea a hainm. Doberthar duitsiu hi a lanamnus in 215
ogh sin, 7 teilg uait na gætha fon fairgi do buaidhrid 7 do badud³
loingsi Ænias, teid anosa tar mo sharugud-sa co hEtail." O
roghell Iunaind *immorro* in logh sin re hEoil, gresis Eoail na
gætha amach iarsin asa n-uamaib 7 asa n-aircelaib fon fairgi,
82 amal tic slog namad fo thir, 7 fuasnaid (col. b) in talmain 7 220
int ær⁴ o anfine dimoir. Tinoilter 7 dluthaigter na neoil co
rodiclihtset soillsi na grene arin loingis Troianda, 7 co tainic
89 dorchatu gra[n]na doib, cona fedatar cid noraghtais. Nos-

¹ MS. p̃t² MS. sedid³ MS. bagud⁴ nom.

for acc. as often in MS.

on whom they should lay hold. But the Trojans, when they saw the ugly and awful host of the Cyclopes [bearing] towards them to the assistance of their brother, became alarmed and terrified before them, and their fear was not causeless. They sailed away from them on the sea, wherever the wind bore them; for they preferred to brave the danger of the deep, and to go upon a devious course, rather than remain to meet the Cyclopes. Thus the Trojans got away from all these struggles and dangers, one after another, and they made the port of Drepanum, in Sicily. Now, when the Trojans reached that port, Achestes, king of Sicily, advanced to meet them, and gave them a warm welcome, and they abode with him for a while; and with them there in Sicily the aged Anchises died, and his grave was made there, his stone was set up, his name was inscribed, and he was called to his tomb, and his funeral games were celebrated as was the custom with Pagans to celebrate those games to their dead. Now, when a little time had passed, there came clear weather and a fair wind for Italy. Æneas made haste in accordance with the burden of a prophecy of Cassandra and Helenus, and his ships were cleansed and launched by him, and when he had finished fitting out his ships, he sailed out to sea with dexterous and resolute rowing, so that they lost sight of the land of Sicily away astern.

Howbeit that was a grief to Juno, wife of Jove; for she had a grudge against the Trojans on account of the partial judgment Alexander, son of Priam, gave about the golden apple. Juno, therefore, came to speak with Æolus, king of the Winds, and said to him: "I have seven sweet virgins, and they are very beautiful; and there is one virgin, named Deiope, that surpasses them all. That virgin will be given you in wedlock if you will let loose the winds over the sea, to break up and drown the expedition of Æneas, who goes now to Italy in my despite." When Juno had accordingly promised Æolus that reward, he then hurried forth the winds from their caves and lurking-places over the sea, as a host of enemies overruns a country, and convulsed the land and the air with a great tempest. The clouds gathered and massed together, so as to obscure the light of the sun from the Trojan voyagers; and a hideous darkness came upon them, and

ÆN. doirtend *forro iarum* in duibsin 7 dearrtan 7 in toirrnech 7 an
 4. tene gealan, *cona fedatar durais*¹ dia mbethaid. Tic *iarum* 225
 91 gann²gæth as cach *aird* fon fairgi .i. Eubrus anoir, 7 Notus
 103 anes,³ 7 *Africus aniar*. Focerd in *fairgi ina* cnocaib 7 *ina*
slebtib, 7 *bruigid* 7 *brissid* muru na *tond frisna* halltaib 7 *frisna*
trachtaib, co clos a *muirnd* 7 a *ngair fona tuathaib* 7 *fona*
crichaib echtarcianaib. O 'tconnairc Ænias na *hairdi sin*, ad- 230
 racht *ina shesam*, 7 *rothocaib* a lama 7 *roraid* na *briathra-sa* :
 94 “Truagh duib, a *uilicumachtacha*, nach *and* *adorchar-sa* o[c]
 cathughadh oc *diten* na Trae, baili i *ndorchair Eachtair*, 7
 100 Treolus, 7 Alaxandair, 7 Memnon dub, ri na Pers, 7 Sarpidon, 7
 Pent[es]ilia, 7 *anruid* 7 *særcland* na Troiana *ar cheana*, *resiu* 235
 dobertai in *digal-sa aniu foraind*.” In tan tra robai Ænias *forin*
 102 *sod sin*, tic in gæth dianad ainm *Aquilo*⁴ *atuaid* a *n-aigid* na *seol*
cona sian-san 7 *cona muirn moir le*. Tocbaidh *tonda in mara* a
 106 *n-airdi* co ruachtadar *renna*⁵ *nimi*. Dluigid in *fairgi cor'bo* ler in
talam sis trit in fairgi 7 *tresin sal etir* na *tondaib*, 7 *dobeir side isna* 240
 104 *seolaib*, co roimpo tæba na long *frisna tondaib* *abulmhoraib* na
fairgi, *uair roshailset* co *ticfaitis forro isna longaib* na *tonda*
batar ina cnocshlebtib *osa cind*. Brister na rama, 7 dogni
gadrach dia *longaib*, *scengith a tairneda eslibh*, 7 *scailit a*
claraid. Tocaibther in *grian* 7 in *gainim a hichtar in mara*, co 245
 mbai aco *for lar* a long 7 a *leburbarc in tæb anis*, 7 *forran* na
 113 *tond annuas*, ac *dubdortad forro*. Tic *iarsin tond baiti* co *luing*
 na Liceta i mbai Oirentes, 7 *adraig*⁶ a *n-airdi uasin luing*, 7
*nos-dortand*⁷ *fuirri*, co *rola in luamairi tarin luing amach isin*
 117 *fairgi*, 7 co roimpo in *sæbchoiri fo tri in long*, 7 co ro[sh]luig 250
iarsin. Ba *trog tra in gair dolecset* na Troiandaig *in tan sin oc*
fegadh a muintire ica mbadud,⁸ 7 *nac[h]ar'fedsat a foirithin*, 7
 118 *siat fen ica mbadudh*.⁸ Scailther in *coblach*, co *mbatar ica*
 108 *mbadud*⁸ *seachnon in mara*. Berid Notus .i. in gæth aneas, *tri*

¹ MS. durus ² MS. gan ³ MS. perhaps aneas; leg. andes ⁴ For
 this extension cf. *Quiaran*, BB. 311 b 3. ⁵ MS. ranza ⁶ MS. adraid
⁷ MS. nos-tortand ⁸ MS. bagud

^a leg. saod, which is translated.

^b Cf. line 2347; Mod. Ir. *dorinne salann de na clochaib*, the stones became salt.

they knew not where they should go. Then the foul weather poured down on them, and storm and thunder and lightning, so that they knew of no shelter for their lives. There came then a mighty wind from every point over the sea—Eurus from the east, Notus from the south, and Africus from the west—that threw the sea into heights and mountains, and dashed and broke the walls of the waves against the cliffs and against the shores, so that the boom and roar of them were heard throughout the nations and throughout the far distant territories. When Æneas saw those signs, he rose to his feet, and lifted up his hands and uttered these words: “Woe’s me, O ye almighty ones, that I did not fall fighting in defence of Troy, where fell Hector, Troilus, Alexander, and swarthy Memnon, King of Persia, and Sarpedon, Penthesilea, and all the other heroes and nobles of the Trojans, before ye inflicted this vengeance on us to-day.” Now, while Æneas was in that mood,^a the wind called Aquilo from the north came against the sails with its whistling and great roar. It roused up the waves of the sea, so that they reached the firmament of heaven. It rent the sea; and the sludge was visible below through the sea and through the brine between the waves; and it struck the sails, and turned the ships’ broadsides to the huge waves of the sea; and they thought that the billows, towering in mountain peaks above their heads, would dash in upon them into the ships. The oars were broken, their ships were made into withes,^b their pegs started out of them, and their planks separated. The silt and sand were lifted from the depth of the sea, so that they had it in the midst of their ships and long-boats from below, combined with the violence of the waves darkly pouring down upon them from above. Then came an overwhelming wave unto a ship of the Lycians, commanded by Orontes. It rose high above the ship and poured itself upon her, sweeping the pilot overboard into the sea. Thrice did the vortex turn the ship round, and then it swallowed her. Ah! sad was the shout the Trojans uttered then as they saw their folk a-drowning, without the power to help them, because themselves were a-drowning. The fleet was scattered, and they were drowned all over the sea. Notus, the south wind, drove three ships of them, and dashed

- ÆN. longa dib, 7 nos-geb dona cairgib folaich robatar i ndomain na 255
 120 ¹ fairgi, co mbatar immalle for badud.¹ Berid dono Eubrus .i. in
 gæth anoir, tri longa ele i ndomuin in mara .i. long Ilioni, 7
 122 long Achates, 7 long Eletes.² Roscailset a comdluta, co mbatar
 for badad .i. in tæmad oca mbadad 7 aga forrach anis, 7 in
 124 ainfine 7 forran na tond annuas. Is e sin buaidrid 7 cumasc 260
 tucsat na gætha for loinges Ænias.
- 125 Tocbaid Neptuin a cend uasin fairgi, 7 o 'dconnairc Neptuin
 in gne robai forsin fairgi, ba holc les inni sin, 7 rofergaig³
 137 frisna gæthaib .i. re Sdeiphir 7 Eoir, 7 roraid friu co ndigeltai
 138 forro indrad 7 milledh a feraind uime, ar is la (452) Neptuin 265
 142 rigi na fairgi. Techid na gætha iarsin, 7 tic feith ciuin forsin
 170 fairgi. Rosægh⁴ iarum Ænias lucht VII [long] co port n-Afraiche,
 7 se lochairthi, lethbaiti, iar ngoid celli doib dia n-anmain.
 174 Tiagait iarsin isin port, 7 fadoit tente iarsin, 7 doberait a
 n-eallaigi chucu asa longaib dochum a tented dia tirmugudh. 270
- 180 Teid iarsin Ænias for bend aillt bui i focus doib, do dech-
 sain na fairge, tus⁵ in taicfed nech dia muintir⁶ for sechran
 184 na fairgi. Adchi do[no] Ænias in tan sin tri doimh allta romora,
 7 ailbin d' aighib alltaib ina ndiaid asin caill, ag ingilt fheoir.
 187 Gebidh Ænias chuigi a shaigidbolg 7 a bogha, 7 marbaid VII 275
 n-aighi dib imna tri damaib resiu rosiacht leo scailedh uadh, 7
 193 berait lucht in coblaigh chucu iarsin agh gacha luingi dib, 7
 fuinit in biadh 7 nos-goraid 7 caithid biad 7 ebaid fin iarsin
 tucad leo a Sicil.
- 198 Nos-neartand Ænias iarsin, 7 nos-gresind comdis nertmean- 280
 mnaigh fri fulang gacha docrach⁷ dogebdais, 7 gacha gabaid
 203 dotegemad doib, 7 roraid friu: "Bud aibind duib," ar se,
 "beth i n-Edail, ic indisin gacha gabaid fogebthai." Tainic⁸
 208 dono doib iarsin a mbruth 7 a mbrigh 7 a soimenma, 7 rolaiset
 bron 7 dogaillsi di[b] triasi[n] nertadh tuc Ænias forro, 7 tic 285
 214 dono adaich iarsin 7 cotlaid for feor dighaind in fhasaigh
 inar'gabsat port.⁹
- 305 O tainic dono soillsi in lai arnamarach, atracht Ænias,

¹ MS. bagud² MS. Eletesus³ MS. rofergaid⁴ MS. Roshæth⁵ for dus as always in MS.⁶ MS. muintir⁷ MS. docrach⁸ MS. tainec⁹ MS. p^ot

them on hidden reefs that were in the bottom of the sea, so that they were being submerged together. Then Eurus, the east wind, drove three other ships to the bottom of the sea—the ships of Ilioneus, of Achates, and of Aletes. They sprang leaks and were submerged, the bilge-water submerging them and playing havoc with them below, and the storm and the violence of the waves above. Such was the tumult and confusion the winds wrought on the expedition of Æneas. Neptune appeared above the sea; and when he saw the aspect that was upon the sea, he took it ill, and was roused to anger against the winds Zephyr and Eurus; and he said to them he would avenge upon them the invasion and destruction of his land. For the dominion of the sea is Neptune's. After that the winds fled, and a gentle calm came upon the sea. Thereupon Æneas, with seven crews, arrived at a port of Africa, torn as he was and half-drowned, after they had despaired of their lives. They went after that into the port, and then lighted fires and brought their possessions ashore out of their ships unto their fires, to dry them. Æneas then went to the top of a neighbouring cliff to scan the sea, if perchance he could descry any of his folk out of their course on the sea. Well, at that time Æneas beheld three huge stags with a herd of hinds behind them, out of the wood, a-grazing. Æneas seized his quiver and his bow, and killed seven hinds of them, besides the three stags, before they could effect their escape from him; and the crews of the fleet then fetched themselves a hind for each ship; and they prepared the food, roasted, and consumed it; and then drank wine which they had brought with them from Sicily. Then Æneas cheered and encouraged them to be stout-hearted, so as to bear every hardship they might encounter and every danger that should befall them; and he said to them: "It will be pleasant for you," said he, "to be in Italy relating every danger you will meet." Then their spirit and power and confidence returned to them; and they rid themselves of sorrow and anxiety through the encouragement Æneas gave them. Then came night; and they slept in the luxuriant grass of the wilderness where they landed.

When the light of day came on the morrow, Æneas rose,

ÆN. 7 Acades imalle fris, 7 focerd cuairt imon airer inar'gabsat
 311 calad, tus in faicfed nech, *no* in taicheradh do æn duine 290
 don lucht rochuaid for sechran uaidib. In tan tra robatar
 a ndis ac imdeacht na cailclth bai i comfocús in puirt in-
 314 ar'gabsat, dorala doib Uenir, mathair Ænias, i ndelb banseal-
 327 gairi. Dobeir Ænias aichne fuirri, 7 acainedh fria a imned
 7 a documul. Dobeir dono Uenir nertad fairsium: "Na rub 295
 lagad duid," ar si, "gach gabad 7 gach docair fugebar, air gidh
 mor do gabthib dogeba, elabair as cach gabud dib, 7 rosia
 310 Edail fo deoid." Ocus roraid ris: "Ata rigan i comfocús duid,
 7 is le in ferand-sa itai .i. Dido ingin Beoil, 7 ata [ac] cumdach
 cathrach, 7 berat-sa eolus duid cosin cathraig sin, 7 dobera in 300
 300 rigin .i. Dido,¹ failti duidsiu, 7 doroised do muintir imslan
 chucad iarsin corigi in cathraig." Teid Uenir roimpi iarsin co
 423 tulaig bai isin cathraich, co n-acatar na sluaga a[c] cumdach na
 cathrach, foirind dib a[c] cor a fotha, foirind ic ordugud cloch,
 forind ic imorchar gainim,² foirind ic suathad æil, cach dib ria 305
 hobair amlaid sin. O 'dconnatar in cathraigh, ros-faid Uenir
 430 uaide iad gusin cathraig, 7 dorat³ dichealtair umpo, 7 dochuatar
 gan fhaiscin efir na sluaghaib, co ndeachatar isin cathraig, 7
 440 rochuatar i tempull rocumdaich Dido do Iunaind cruthaigh isin
 cathraig, 7 doconcadar arna rindad a slesaib in tempaill fuath (.i. 310
 455 dealb)⁴ na Trai, 7 delb scor na nGrec; delba Priaim 7 na Troiana.
 Rorindad⁵ and dono dealb in catha, amal robid Echtair 7 milid
 na Troiana ac tafand na nGrec, 7 amal robid Aichil 7 milid Grec
 ic tafand (col. b) na Troiana. Fuath Echtair 7 Aichil i comrac
 desi, 7 amal adorchair Echtair le Aichil a comrac dessi, 7 amal 315
 183 nos-fuc Achil corp Eachtair a timcheall na Trae a ndiaidh a
 401 carpait, 7 rorindad ind dono amal rocathaig Pentesilia in
 primrigan cona Cichloisctib, 7 amal atorcair le Pirr, mac Aichil.
 Amal atconnaire Ænias tra in rem-sea forna delbaib, adnaig⁶ a
 iromosnad ass, 7 caidh gur'bo fliuch a edach, 7 roraidh re 320.

¹ MS. Digo² leg. gainmi?³ 7 dorat bis in MS.⁴ sup. lin.⁵ MS. or sup. lin.⁶ MS. adnaid

and Achates with him, and they made a search round the sea-board where they had landed, to ascertain whether he could see anyone, or whether any member of the crews that had wandered from them might fall in with him. Now, while the two of them were threading the wood that was in the neighbourhood of the port in which they had landed, they were met by Venus, Æneas' mother, in the guise of a huntress. Æneas recognized her, and bewailed to her his tribulation and distress. Venus therefore gave him heartening: "Do not be discouraged," said she, "over every danger and misfortune you will encounter; for, though great the dangers you will meet, you will escape every danger of them, and reach Italy at last." And she said to him: "There is in your neighbourhood a queen, to whom belongs this land you are in—to wit, Dido, daughter of Belus—and she is building a city; and I shall guide you to that city, and Dido, the queen, will welcome you; and after that your retinue will come to you scathless unto the city." Then Venus proceeded to a hill that was in the city; and they saw the hosts building the city, some of them laying the foundation of it, some arranging stones, some bringing sand, some mixing lime, everyone at work in like manner. When they had seen the city, Venus dismissed them to the city, and conferred invisibility upon them; and they passed unseen among the hosts, and they entered the city, and went into the temple which Dido had built to Juno the Beautiful in the city; and they saw graven on the walls of the temple the form of Troy, and a figure of the leaguers of the Greeks, figures of Priam, and of the Trojans. There, too, was graven a picture of the battle, of Hector and the Trojan soldiers as they were wont to be a-chasing the Greeks, and of Achilles and the Greek soldiers a-chasing the Trojans. The picture of Hector and Achilles in single combat, and how Hector fell by Achilles in single combat, and how Achilles dragged the body of Hector round Troy, behind his chariot; and there, too, was depicted how Penthesilea, the arch-queen, fought along with her Amazons, and how she fell by Pyrrhus, son of Achilles. When Æneas saw this company on the paintings, he heaved a deep sigh, and wept so that his garment was wet. He said to Achates: "In what land in the world,"

ÆN. hAchades: "Cia tir isin domun," ar se, "nach clos troigi na
Troianach."

494 In tan tra roraidh Ænias na briathra-sa, doroich in
rigan rosochraidh, Dido, ingen Peil, co *dorus* in tempaill, ic
504 ordugudh do chach a oipri, 7 a[c] cumdach na cathrach. 325
509 Doruachtatar dono in tan sin gusin rigain tuissich in lochta
rochuatar for easbaidh o Ænias .i. Andteo 7 Serg[es]tus, 7
513 Cloantus, 7 Ilionius, 7 sochaide ele 'malle friu. Rosocht dono
Ænias ic fegad in fiallaig sin. Roagaill Elionis in rigan
522 or'doruachtatar ina dochum. Is ed roraid: "A rigan," ar se, 330
"oircis dona Troianaib truaghaib-sea, roimluaid gæth tre il-
muire, 7 tancamar ar combadad dochum do chrichi-siu 7
525 t'fheraind, 7 na longa fos na leg a loscad, acht dena trocaire arin
cenel craibthech-sa, uair nocho do denum uil[c] tancamar isin
crich so, acht legar aighideacht duin isin port i tangumar, co 335
544 rodaingnigim ar longa 7 ar rama. Robai ri craibthech againd:
nocho raibi nech ele bud fearr gal 7 gaisced na bud calma i
cathuib inas e. Ma ta a mbethaid in ri sin .i. Ænias, 7 co tora
cugaind, ragaid in leth rotriallsam teacht .i. co hEtail. Mini
555 thora immorro Ænias cucaind, rachmait ar cul co Sicil do saighid 340
565 Acasdes." Dorad Didho fregra fair: "Rochualamar," ar si,
"areor na Trai 7 na Troiana, 7 is mochen daib. Robar¹-bia
failti sund, 7 cumaidh crichi 7 feraind, 7 ni ricthi a les tocht a
575 tir n-aile etir, noco ti Ænias cugaib, 7 d'a tísad Ænias fen sunda
rod-fia morfailti." O rochualaid tra Ænias int aithesc-sa, focerd 345
587 de co hobund in diceltair robai tairis, 7 doluid chucu Ænias
i soillsi moir, 7 ba suairc, 7 ba sochraid, 7 ba sercach soichen-
590 coil in læch tainic and. Mong findbuidi fororda fair, gnuis
cæm corcurda aigi, ruisc cochlacha caindelta ina chind cosmail
re delb ndea, in delb rola a mathair .i. Uenir, o li serce ina 350
ghnuis, co rocarad gach æn he in nech rosillfed fair, 7 agaillidh
597 in rigan, 7 is ed roraid fria: "A rigan, as tu at ænur airchises
diar sæthur 7 diar troighi, 7 dobeir failti dund i[t] tigh 7 id
600 cathraig. Gid ed sin cena dedlaigh² ar comain ort, acht co
roicad dei nimi frit a n[d]ingnea do maith rinde, 7 i cen mairid 355

¹ MS. robtar² leg. dedlaid^a lit. cowled, hooded^b cf. brecht seirce, of the Highlands: an attribute, it is said, of Prince Charlie. Also ball seirc, M^cA.; and, ortha seirce's síorghraidh, Gael. Incant., p. 13.

quoth he, "has not been heard the misery of the Trojans!" On Æneas uttering these words, Dido, daughter of Belus, the queen beautiful exceedingly, came to the door of the temple, appointing to each man his work, and building the city. There came, too, at that time to the queen, the leaders of the people that had gone a-wanting from Æneas—to wit, Antheus and Sergestus, and Cloanthus and Ilioneus, and a number more with them. Æneas remained silent, however, gazing on that company. When they came into her presence, Ilioneus addressed the queen, saying: "Have pity, O queen," said he, "on these wretched Trojans, whom wind has tossed about through many seas. We have, after being wrecked, arrived at thy territory and land. Do not suffer the ships to be burned, but show mercy on this pious stock, since it was not to work ill we came to this territory. But let hospitality be granted us in the port we have reached, till we repair our ships and oars. We had a pious king. Never was any other better in valour and prowess, or braver in battles, than he. If that king lives—to wit, Æneas—and he shall come to us, he will go where we purposed going—that is, to Italy. If he do not come to us, however, we shall return to Acestes, in Sicily." Dido gave him for answer: "We have heard," said she, "of the land of Troy and of the Trojans. Ye are welcome. Ye will receive a glad greeting here, and a grant of territory and land; and you need not go to another country at all till Æneas come to you; and should Æneas himself come here, there will be hearty welcome to him." When Æneas heard that answer, he cast from him in haste the invisibility that was over him, and came to them in great brilliance. Pleasant, comely, lovely, and well-born was the hero that came there—fair, yellow, golden hair upon him; a beautiful ruddy face he had; eyes deepset,^a lustrous in his head like an image of a god, the expression which Venus, his mother, with love's splendour, threw into his face, so that whoever looked upon him should love him.^b He addressed the queen, and this is what he said to her: "O queen, thou alone dost take pity upon our toil and wretchedness, and thou givest a welcome to us in thy home and city. Howbeit, we cannot discharge our obligation to thee, yet may heaven's gods recompense thee for

- ÆN. srotha 7 aibni, slebti 7 senchoillti, meraid duitsiu a chlu
^{1.}
 607 7 a urrdercus 7 a ardmholadh na maithiusa dogni orainde.”
 610 O roraid Ænias na briathra-sa, rothæd chuigi Lionis, 7 Ser-
 ge[s]tos [sic], 7 Gian, 7 Cloantus, 7 Anthea, 7 cumaisgidh co
 forbailidh fris, 7 ba fo leo in frithi fuaradar. 360
- 613 Rosocht Didain o 'dconnairc inni sin. “Masa tussu Ænias
 617 mac Anachis,” ar si, “7 mac Uenire (453) bandea, rochualamar-
 ni do seghuindeacht, 7 t' indleacht, 7 t' indrucus, do ghail,
 7 do gaisced, 7 do shærclantacht, 7 do mormaithius cena.
 Rod-bia in failti sunda againni.” Ocus berair uaidi arsin, 365
- 634 XX boin, 7 XX dam, 7 XX tindi, 7 XX cærach cona
 n-u[an]aib, do lucht na long. Berid Didho dono Ænias
 637 le ina pealait righdha fen. Ba cæm in teach rancus and.
 Batar imda edaighe srolla siregdha, 7 edaigi cumdachta gacha
 dat[h]a inti. Batar imda cuirnd co n-imdenum, 7 bledheda, 370
- 641 7 buancopain ailli orda 7 airgit i l-lamaib mac særclanda
 soicheneoil oc¹ fri dail inti. Batar imda biada særa somhillsi
 for miasaib cæma cumdaigthi do airgit 7 d' [fh]inddrúine 7
 gemaib carrmogail gacha datha inti. Badar imda lenda sena
 somesca inti do chenel gacha dighi aga ndail forin teglach fial 375
 forbhailigh fuil imun rigain n-uir n-oiregdha, im Didhain,² ingin
 Beoil. Ba haibind tra robas isin tigh sin.
- 644 Faidis dono Ænias Acates uad ar cend Ascain gusin luing, 7
 650 adbert fris in brat corcra corrrthurach Elena, robai isin luing, tuc
 le a Mecnib, do thabairt les, 7 in flesc rigdha d'or, nobith a 380
- 653 laim Iliona, ingine Priaim, 7 in muntorc oir do thabairt les dia
 thabairt³ i n-aiscid do Didhain. O rofitir Uenir, mathair Ænias,
 meic Anachis, teacht ar cend Ascain, tet side do saigidh Chuipit,
 658 meic Ioip, dia febus a s[h]erqui-sium o gentib, 7 ros-guidind co
 rogabad delb Ascain, conid e notisad i richt Ascain ar æn re 385
 hAchates do saigidh Didhaine, co rofaslaiged gradh Ænias i
 689 cridhi Didaine, 7 rogab Cuipidh do laim o Uenir inni sin, 7

¹ leg. n-oc² MS. Dighain³ leg. tabairt^a lit. lasting, v. the Latin.

all the good service thou wilt do us; and as long as rivers and streams remain, mountains and ancient woods, there will remain for thee the fame and the renown and high praise of the good thou doest for us." When Æneas had uttered these words, Ilioneus, Serestus, Gyas, Cloanthus, and Antheus went towards him, and were overjoyed to meet him, and they made much of the wanderer they had found. On seeing that, Dido was silent. "If thou art Æneas," said she, "son of Anchises and son of Venus, the goddess, we have heard of thy courtesy (?), thine intellect, thine uprightness, thy valour and prowess, thy noble birth, and thy great generosity besides. Thou wilt have a welcome here at our hands." Then were brought from her to the crews of the ships twenty kine, and twenty steers, and twenty fitches of bacon, and twenty ewes with their lambs. Moreover, Dido carried Æneas with her into her own royal palace. Beautiful was the house which they entered there. Many were the garments in it of satin and silk, and broidered garments of every hue. Many were the drinking-horns with embossings, and goblets, and beautiful ancestral¹ cups of gold and silver, in the hands of freeborn boys of noble birth a-serving in it. Many were the kinds of food, generous and sweet, on lovely platters inwrought with silver, electron, and carbuncle gems of every hue. Many were the kinds of liquor in it, old and intoxicating, of every sort of drink, being distributed to the honourable, joyous household that was round about the fresh, charming queen, Dido, daughter of Belus. Pleasant, then, was it in that house. Now, Æneas sent away Achates to the ship for Ascanius, and told him to bring with him Helen's purple fringed garment that was in the ship, which she brought with her from Mycene, and the royal sceptre of gold that used to be in the hand of Ilione, daughter of Priam, and to bring with him the necklace of gold, to give them as a present to Dido. When Venus, mother of Æneas, son of Anchises, knew that Ascanius had been sent for, she went to Cupid, son of Jove, because of the goodness of his love among the heathen, and besought him to assume the form of Ascanius, so that it might be he that would come in the guise of Ascanius, along with Achates, to Dido, and instil love for Æneas into the heart of Dido. Cupid took that matter in hand at the instigation

ÆN. ^{1.}
⁶⁹³ *dobeir Uenir iarsin for Ascan suan codulta, 7 dobeir le co*
⁶⁹⁶ *mullach slebe Idala ina suan codulta. Teid dano Cuipith, mac*
⁷⁰⁷ *Ioip, i ndelb Ascain ar æn 7 Achates, 7 na haisceda leo, co* 390
righsuidhi nDidhaine, airm a mbatar flaithi 7 maithi na Tirda 7
na Troian[a] im Didhain, 7 im Ænias i cofleidh n-aibind
n-òiregdha.

O rotaisbenad na hasceda do Ænias, dorat Æni[a]s do
⁷⁰⁹ *Dhidhain. Roingantaigh Didha 7 maithi in rigdai, 7 romolsat* 395
na haisceda, 7 ba buidech in rigan dib, 7 dotocair dia¹ ndochum
Cuipid i r-richt Ascain, 7 ba faileth fris, ar bo doigh le ba he
Ascain fen bai and, 7 nir'bitir gur'be Cuipid. Ba cuimneach
⁷¹⁷ *Cuipidh imoni rogheall do Uenir, 7 rourail serc Ænias a*
cridhe Didaine, cor'bo difhulaing di romet 7 rothruma serce 400
⁷⁴⁸ *Ænias ina cridi. Ba subach forbailid rocaithed in aidchi sin;*
7 ag Tirdaib 7 ac Troianaib ba forbiseach. Bai gradh i cridhi
nDidhaine; 7 ba haibind le imagallaim le hÆnias ar med a
⁷⁵⁰ *serce le. Rofiarfaig² de mor do scelaibh Priaim 7 Echtair 7*
Memnoin, 7 rofiarfaigh² cindus fear Diomidh 7 Achil, 7 cin[d]us 405
⁷⁵⁴ *docos acusam fo deoid arin Trae, 7 cindus terna-som estí, 7 cid*
do tirib roimthigh co toracht Afraic.

^{11.}
¹ O rofiarfaigh Dido³ na scela-sa do Æni(col. b)as, robatar
uile ina tost—lucht na rigda ac frithalum na scel noindisfed
Ænias. Is e frithalum⁴ frecrea dorat Ænias for Didain, ingin 410
³ *Beoil: “A rigan,” ar se, “is trom lim 7 is lesc indisin na scel*
sin, air is aithchuimniugud cumad 7 broin 7 doghaillsi dam na
¹⁰ *scela sin do indisin. Gid ed dono, indisfed co cumair duitsiu*
¹³ *ni dib, ar is ed as maith leat. In tan tra rosithaigad Greic,” ar*
se Ænias, “7 dorcratar a righ 7 a taisigh 7 a curaid 7 a 415
caithmilid fri re X mbiadan'sin cathugad frinde, is e airic a
rancatar Greic, each cranda⁵ do denum, a mbiadh X traighi ina
¹⁸ *fat, 7 L traiged ina lethad. Togtair 7 tinoltair forgla curad 7*
caithmilid 7 anraid Grec, 7 dobertar a mbroind in ech cranda
iat, 7 iathar⁶ forro int each. At iat so na taissich rotinoilit 420

¹ MS. doa² MS. rofiarfaid³ MS. Didain⁴ governing

frecrea in gen., perhaps inserted by mistake from previous line.

⁵ MS. granda⁶ the reading may be iadhar.

of Venus. After that she caused a profound slumber to fall upon Ascanius, and brought him with her in his profound slumber to the top of Mount Idalia. Accordingly, Cupid, son of Jove, went in the form of Ascanius, along with Achates, having the presents with them, to the royal palace of Dido, where were the princes and nobles of Tyre and Troy, with Dido and with Æneas, at a delightful princely banquet. When the presents had been shown to Æneas, he gave them to Dido. She and the nobles of the court were amazed, and praised the presents, and the queen was grateful for them, and she summoned into their presence Cupid, in the [dis]guise of Ascanius. She was joyful to see him, for she thought it was Ascanius himself that was there, and knew not it was Cupid. Cupid was mindful of the promise he had made to Venus; and he instilled love for Æneas in Dido's heart, so that the exceeding greatness and intensity of love for Æneas in her heart were unbearable to her. Glad and very joyous was that night that was spent, and for Tyrians and for Trojans it was fortunate. Love dwelt in the heart of Dido. 'Twas her joy to converse with Æneas, owing to the greatness of her love of him. She asked of him much of the tales of Priam and Hector and Memnon, and she asked what manner of man was Diomedes, and Achilles, and how they at last prevailed against Troy, and how he escaped from it, and what lands he had travelled till he came to Africa. When Dido asked these tales of Æneas, all the courtiers remained silent attending to the tales Æneas would relate. Æneas gave to Dido, daughter of Belus, an attentive response: "Queen," said he, "'tis painful to me, and I am loath to narrate these tales; for to me 'tis a recollection of sorrow and trouble and anxiety to narrate them. But, nevertheless, I shall briefly relate somewhat of them to you, since that is your desire. Well, when the Greeks had been repulsed, and their kings, and chiefs, and heroes, and battle-soldiers had fallen, for the space of ten years fighting against us, this is the device the Greeks hit upon, to make a wooden horse which should be ten feet long and fifty feet wide. There were chosen and assembled the flower of heroes and battle-soldiers and champions of the Greeks, and they were bestowed in the belly of the wooden horse, and the horse was closed up around them. These are the

- ÆN. *ind* .i. Stenelus, 7 Tesandrus, 7 Acharias, 7 Toas, 7 Pelides, 7
 11. *Neptolinus*, *primus*¹ Machaon, Uilixes, Menalus 7 a n-as dech
 260 anruid *Grec* *immale* friu, XC a lin uile. O *tairnic* tra do
Grecaib, *amal* rob leor leo, *cumdach* 7 *egar* in ech *crand*[a]
sin, fagbaid int each ina scoraib dia n-eis, 7 oclach a cuibrech 425
 athach uad, 7 tiaghait *immalle*² lin a loingsi, co mbatar *for* scath
 25 indsi Tenedoss, a foluch. O rochualamair-ni scuru na n*Grec*
 do *beth* fass, 7 in coblach do imtheacht ass, rofailtigsim *fris*, 7
 27 rofoslaigid in Trae, 7 dochuamar-ni d' fegad na scor fas, 7 ba
 haibind duind ac siriudh *gach* longphuirt, 7 siad fas, co fuara- 430
mar and int each cranda gan neach ina farrad. Ba hingnand
 lind cidh 'mar'fhacsat *Greic*, 7 cid 'ma ndernsat isin romeid ut
 32 he. Doruacht Timoesdes *ar* ndochum, 7 is³ *ed* ronert, a breith isin
 cathraigh. Capis *immorro* is *ed* roraid side: 'Is *demin*,' *ar* se,
 'ni rofagaibset *Greic* int arracht-sa gan indell uile ecin and do 435
 37 lot na Trae. Is *ed* as choir, a chor re hallt mara, *no* a loscad,
no a thollad'; co festais cid nobiad ina medon.
 41 "Doruacht Licon, mac Priaim, chucu in tan sin, 7 is *ed*
 roraid: 'A Troianu troga, is mor in bæs *fora* taithi, ma credid
 na *Grecu* do fagbail in arrachta-sa ogaib gan celg and do bar lot. 440
 Is *demin*,' *ar* se, 'atait sloigh *Grec* a foluch isin chrund-sa,
no ata celg ecin d' *ar* lot-ni, *no* do scailedh muir na cathrach
 48 roime. Na tabraid, a Troiana, *tairisi* don n-eoch-sa. Cid bed
 bes and, amdagar-sa na *Greic* triasin tan-sa⁴ rofagbaised.' O
 roraid Lucon na briathra-sa, crothaid in gai mor bai ina laim, 445
 52 7 focert urchur de co mbai *ar* bocad i mbroind in ech
 cranda. Focerd airmgrith dona miledaib andsin i mbroind
 in ech.
 57 "Dofuaratar na Troianaigh in tan sin ægairi in ech cranda
 .i. oclach, 7 cuibrech *fora* lama ria druim anniar, 7 noberaid 450
 co Priaim, co roindised do imthusa *Grec*, 7 cidh dos-fuc is
 amlaid docuatar. O rosiacht co mbai i fiadnaisi Priaim,

¹ primusque (Machaon) Æn. ii. 263, mistaken for proper name. ² MS. .i.
³ is sup. lin. ⁴ leg. dan-sa, which is translated.

chiefs that were assembled in the horse—Sthenelus, and Thersander, and Acamas, and Thoas, and Pelides, and Neoptolemus, Machaon, Ulysses, Menelaus, and what was best of the Greek champions along with them, their number being ninety in all. When the Greeks had completed, as they deemed sufficient, the building and fitting up of that wooden horse, they left it behind them in their camp and a youth in bonds—a space from it—and they went in a body with all their armament, till they lay concealed in the shelter of the island of Tenedos. When we heard of the leaguers of the Greeks being tenantless, and the fleet voyaging off, we rejoiced at it, and Troy was thrown open; and we came to view the tenantless leaguers, and we were glad a-searching every camp, tenantless as they were, till we found there the wooden horse, with no one near it. We wondered why the Greeks had left it, and why they had made it of yon huge size. Thymœtes came towards us, and his exhortation was to carry it into the city. Capys, however, said: ‘’Tis evident,’ quoth he, ‘the Greeks did not leave this image without some contrivance for evil in it, to injure Troy. This is the proper course, to cast it over a sea-cliff, or to burn it, or to perforate it’; so that they might know what was within it. Laocoon, son of Priam, came to them at that juncture and said: ‘Wretched Trojans, great is the folly you are guilty of, if you believe the Greeks have left you this image without some contrivance in it to injure you. ’Tis evident,’ quoth he, ‘that hosts of Greeks lie concealed in this tree, or there is some stratagem to injure us, or to burst asunder the city wall before it. Do not, O Trojans, put faith in this horse. Whatever be in it, I fear the Greeks, owing to this gift they have left.’ On Laocoon’s uttering these words, he shook the great spear that was in his hand, and threw a cast of it so that it remained stuck in the belly of the wooden horse. There in the belly of the horse it caused the soldiers [to make] a clash of arms. At that juncture the Trojans discovered the warder of the wooden horse, a youth with his hands bound behind his back, and they brought him to Priam, that he should tell him tidings of the Greeks, and what made them depart in the manner they did. When he had approached so that he was in the presence of

- ÆN. doroich cach ina dochum dia fegad 7 do chloisteacht ria
 11. 67 scelaib. In tan adconnairc na Troianu uime as cach aird,
 tuc-sam a tromosnad ass, 7 caid, 7 is *ed* roraidh: 'Is 455
mairg damsa andiudh. Ni fhuil mo din i tal(454)muin toir
 71 *no* tiar, uair gid iat *Greic* nom-tairsidh, romuirfidis me. Tro-
 ianaig, dono, ad buidin bidbudh dam. Romuirfet-sen me.' *Ocus*
 dogni guba mor iarsin. Dothædh *ar* craide dhaine fair, 7
 145 oirchesmid de, 7 mhathmait a anum do, 7 dobeir Priaim comairgi 460
 148 do do fuaislaigid de, 7 roraid *fris*: 'Lec uaid *Greco*, 7 bi 'malle
 rinde dogress, 7 indis dund co fir cid *ara* ndernsat *Greic* in met
 romor ut int ech cranda, 7 cid rob ail doib do rochtain trit.'
 153 Torgaib Sinon a lama iarsin dochum nime: 'Toingim,' *ar* se,
 'fo deu nime nach abraim breg frib *acht* fir uile. Is *ed* dlegait na 465
Grecaigh dinda miscais. Dligthi-siimmorro, a Troianu, bar ngrad
 uaim, *ar* i[s] sib dorad anacul dam. Menerba, bande na n*Grec*,
 162 is i saile¹ dia foirithin i cathaib dogress. Dochuaidh Diomidh 7
 Uilixes, co rosharaigset tempall Minerba, co romarbsat a coim-
 167 edaigh, co tucsat arracht Menerba leo 'na scoraib. O doruacht 470
 'na scoraib rollassat a ruisc, 7 tainic allus mor goirt amal sal
 triana bullu.¹ Roling a n-airdi fo tri. Rochroth a sciath forru,
 7 robertaigh a gai, 7 rogab tra omun mor na *Greco* triasna
 hairdib sin, 7 ba hecail leo Minerba do impod forru. Roraid
 176 *Calcus* friu in tan sin: "Gabaidh," *ar* se, "na scuru, 7 ergid 475
for fairgi; co tistair aris o *Grecaibh* *for* cul, nocho cuimgith dul
arin Trai." Roraid dono *Calcus* friu co *nderndais* in dealb-sa in
 183 ech cranda do Menerba do chotlugud² a fergi. Is *airi* dono
 187 doraidh a denum co romor 7 gu roard *conach* cæmsad sibsi a
 breith isin Trae. *Air* dia mberthai co mbeth os muraib na 480
 193 Trae oga fegad asa medon, rosestais lucht na hAisia co *metis*
 os muraib na *Grecia* ica n-*indrad*.' Rocredid in scel-sa o
 Shinon ac Troianaib.
 199 "Dorala dono olc ele and la tæb na toscas sin dochuaid
 Sinon do bregadh³ na Troianach .i. Lucon, in tan robai ic 485
 edbairt tairb moir do Neptuin, tancatar da nathraigh chucu

¹ MS. mbullu² MS. do chotludud³ MS. bregach^a cf. Sil. Gad. 395, 18^b or, by means of it

Priam, everyone came towards him to see him and to hearken to his tales. When he saw the Trojans round about him from every quarter, he fetched a deep sigh and wept, and this is what he said: 'Woe's me to-day! There is no protection for me on earth, east or west; for though it should be Greeks that should come upon me, they would slay me. The Trojans, too, are a multitude hostile to me. They will slay me.' And after that he made great lamentation. Our men's hearts went out to him,^a and we took pity on him and gave him his life, and Priam gave him a guarantee to set him free, and said to him: 'Abandon the Greeks and be with us always, and tell us truly why the Greeks made yonder huge mass, the wooden horse, and what they wished to compass by it.' Then Sinon raised his hands to heaven. 'I swear,' said he, 'by the gods of heaven that I tell you no lie, but the whole truth. What the Greeks deserve at our hands is that we should hate them. Ye Trojans, however, deserve that I should love you, for ye have saved me. Minerva, a goddess of the Greeks, they ever rely upon to succour them in battles. Diomede and Ulysses went and dishonoured Minerva's temple, killing the wardens, and bringing Minerva's image with them into their leaguer. When she reached their leaguer, her eyes flamed, and an exceeding bitter sweat, like brine, streamed through her limbs. She leaped up thrice, shook her shield at them, and brandished her spear. Now, great terror seized the Greeks at these signs, and they feared Minerva had turned against them. At that juncture Calchas said to them: "Strike your tents and take to the sea; till you return again from Greece you cannot prevail against Troy." Moreover, Calchas told them to make for Minerva this figure of the wooden horse to lull her ire. Now, for that reason he bade fashion it so huge and high that it might not be possible for you to take it into Troy. For if ye bring it so that it would be above the walls of Troy, viewing them from within it,^b the people of Asia could reach so that they would be above the walls of Greece destroying them.' This tale of Sinon's was credited by the Trojans. Moreover, another evil happened beside that mission on which Sinon came to deceive the Trojans. As Laocoon was sacrificing a huge bull to Neptune, there came towards them

ÆN. don fhairgi o insi Tenidos co ngrain n-adhuathmair 7 a form-
 II. nada 7 a cind a n-airde forro, 7 ruisc gera lasarda leo, 7 siat
 206 teanna tenutide, 7 a crais forloiscthe, 7 a tengtha for bertnugad 7
 211 for fedughad ina cendaib, 7 teichmit-ne rempu fochetoir, 7 490
 tairthid maccu Lucoin, 7 nos-ethaid, 7 tegaid co Lucon fen asa
 220 haithli, 7 iadait ima broind 7 ima braigit. Doniat circlu dib, 7
 ataigh¹ Lucon oca taithmech de cona glacaib, 7 a[c] buiredach 7
 a[c] becedach as co clethi nimi, 7 tegait na nathracha iarsin co
 227 tempull Menerba ina fiadnaisi, 7 nos-failgid fo chossaib 7 scia- 495
 thaib Menerba. Ron-geb oman 7 eglá sinne uime sin, ar ba
 derb lind ba hair doratsat na nathracha amus ar Lucon cona
 maccaib arin gai tarrlaic a mbroind in ech cranda, 7 is ed
 234 roraidsim uile: 'Berar int ech isin cathraig, ar is ed is maith
 lasna deib.' Scailmit-ni muru na cathrach reme, 7 berar dochum 500
 243 na Trae, 7 rosiacht focetoir isin tairsech, co ndernsat na fir
 robatar and airmgrith mor, 7 anddar lindí andside ba he rath
 na bandea tainic (col. b) tarin² toraind, 7 bermait in arracht co
 mbi 'sin cathraig. Ba subach forbailid lucht na cathrach don
 gnim sin, 7 ba coro doib bron de, dia festais indi robai and iarsin. 505
 248 Dogniam iarsin edbarta a n-onoir Minerba. Tic in oidchi iarsin,
 7 dotæd cach ina diaid dia tigh, 7 codlaid co trom na Troianaig,
 253 scith a aithle a n-astair 7 a sæthair.
 254 "Tic dono coblach na nGrec o insi Tenidoss co foill, co
 tarrachtatar port na Trae, 7 adhainter³ tobchaindeal i luing 510
 Aigmenon i comarc fri Sinou in tan robud mithig do oslugud
 don tshlogh robai 'sin ech chranda. Adracht dono Sinou
 asa leabaigh in trath sin, 7 teid for muru na Trae, 7 o
 'dconnairc in comarc, teid, 7 oslaigid don tshlogh robæ 'sin
 263 ech⁴ cranda, 7 tiagait⁵-sium focetoir, 7 marbait in fialluch robai 515
 ic fairi na Trae, 7 oslacit doirrsi na Trae frisna Grecu, 7
 dochuadar uile co mbatar for lar na Trae. Ba cetchodlud
 270 damsa andsin, co n-aca chucum Echtair co mbron mor 7 co

¹ MS. ataidh² cf. do shoignen theinntige og dol tar torainn AU. 445³ MS aghainter⁴ repeated from adracht in MS. [reading oslaicid, robai]⁵ MS. tiadait

two serpents landwards from the island of Tenedos, in dreadful horror, their shoulders and heads aloft upon them, with their eyes sharp and flaming, they being fierce, fiery, and their gullets burning, and their tongues quivering, and hissing in their heads; and we fled before them forthwith, and they overtook the sons of Laocoon and devoured them, and they went to Laocoon himself after that, and wound themselves about his belly and his neck. They formed themselves into circles; and Laocoon set himself to release himself therefrom with his hands, and roaring and screaming out, up to the welkin. The serpents went after that to the temple of Minerva, into her presence, and hid themselves under the feet and shields of Minerva. Fear and dread seized us on that account; for we were certain the reason the serpents made an onset on Laocoon and his sons was his having hurled the spear into the belly of the wooden horse, and this is what we all exclaimed: 'Let the horse be brought into the city, for this is the pleasure of the gods.' We made a breach in the city walls before it, and it was brought to Troy; and no sooner had it arrived within the threshold than the men that were in it made a great clash of arms, and then we thought 'twas the blessing of the goddess that came in the thunder, and we took the image and placed it in the city. Joyous and glad were the people of the city at that deed; but more proper for them would have been mourning for it, had they known the thing that was toward after that. Then we sacrificed in honour of Minerva. Night came after that, and each one went after night to his house, and the Trojans slept soundly, tired after their journey and their toil. Well, the Greek fleet came stealthily from the island of Tenedos, and made the port of Troy, 'and a blazing torch is lighted on Agamemnon's ship,'^a as a signal to Sinon when it should be time for him to set free the host that were in the wooden horse. Accordingly Sinon rose from his bed at that time, and, going upon the walls of Troy, saw the signal, and went and set free the host that were in the wooden horse; and they went at once and slew the company that were guarding Troy, and opened the gates of Troy to the Greeks, and all advanced till they stood in the midst of Troy. It was my first sleep then, when I saw approaching me Hector, in great woe and sorrow.

ÆN. toirsi, 7 se ac cæ, 7 is i gne robai *fair in tan sin*, in gne i r-raibi
 II. in tan ruc Achil iarna marbad¹ a cengal a ndiaid a ech 7 a 520
 carbaid timchell¹ na Trae .i. a ulcha 7 a gnuis salach, a mong
 277 lan do chru 7 d' fuil 7 luaithred arna cumasc, a corp salach
 289 fuilide crechtnaighi² uime, 7 is *ed* roraid rim: 'Teich, a meic,'
 ar se, 'resin tenid-sea. Atait namait ac inrad na cathrach.
 293 Is duid aithnes anmanda do carat 7 a laimdeo. Cuinnigh 525
 ferund fos i mbaile aile doib, ar adorchair in Trae annocht fri
 lar.' Cen rom-ba-sa isin chodlud sin 7 isin aislingi, robatar na
 Greic ac indradh na cathrach 7 dochualaid³ in gairguba 7 golgairi
 7 iachtach 7 eigmeach 7 mairgneach in tshloigh mormuirnigh
 na namat ag sladbrat 7 ic indradh na cathrach. Rom- 530
 302 duiscther-sa as mo chodlud imon mormuirn sin 7 in tshlat-
 [t]uargain rolin in cathraigh, 7 rom-dhealb grain 7 eglá 7 omon
 7 tegim for mullach mo thighe i[c] cloisteacht cid robai and.
 Co n-aca in tan sin in cathraig' na hænchorrthair tenedh 7 co
 cuala in gair doronsat na sloigh 7 na stuic ica seinm seachnon 535
 na cathrach. Rofhetar andside gur'bo iat Greic robatar and
 314 oc inrad na cathrach. Rom-geb-sea ferg iarsin 7 don-gni
 damh dasachtach dim 7 gebim m'arm gaiscidh 7 tegim 7
 in sochraidhi rom-len d' fhorithin⁴ in righ. Doruachtatar
 340 dono chugum isin forithin⁴ sin Rifeus 7 Ipanis 7 Diamas 7 540
 Corebus 7 doruacht chucum sochaidhe ele do anradhaib
 Troianach. Focherd⁵ sam iarsin a cumasc na nGrec 7 dothoit
 sochaidhe dib lind. Robai tra aduath mor 7 duba 7 basugad
 7 comartha bais sechnon na cathrach isin aidchi sin. Doru-
 371 acht chugaind isin tan sin Androigius ardtuiseach do Grecaib 545
 ac slaidhi⁶ 7 ac esargain 7 ac leodh 7 ac ledradh 7 ac dichendad
 na Troianach 7 doratsam-ne amus calma (455) fair 7 dathoit
 lind Androghius 7 sochaidhe do Grecaib imalle fris. Gabmait
 390 foirn iarsin armu 7 sciathu na nGrec 7 adnaigim⁷ i cumusc friu
 dia marbad in bail a faghmais a mbæghal triasin celg sin. 550
 396 Doriachtsam i cumusc Grec iarsin co tempull Menerba. Ba
 403 handside tucadh Casandra, ingen Priaim, ar egin asin tempull.
 Tiaghmait-ni dia cosnum friu ar nir'[b]o fulaing duind beth ica

¹ MS. timcoll² MS. crechtnaighi³ cf. Ériu I. 140⁴ MS. gh for th⁵ d sup. lin.⁶ MS. slaighi⁷ MS. adnaidim

He was weeping; and the appearance he then presented was that he had when Achilles, after slaying him, dragged him, bound behind his horses and his chariot, around Troy—to wit, his beard and face soiled, his hair full of gore, blood and dust mixed together, his body soiled, bloody, wounded all round. He said to me: ‘Flee, my son, before this conflagration. Enemies are sacking the city. To thee she commits the souls of thy friends and her household gods. Seek yet a country for them elsewhere; for to-night Troy has fallen to the ground.’ While I was in that sleep and in the vision, the Greeks were sacking the city; and I heard the cry of sorrow and lamentation, and yell, and shout, and wailing of the tumultuous host of the enemy, looting and sacking the city. I was awakened from my sleep by that tumult and work of demolition that filled the city; and horror, fear, and dread transformed me, and I went to the top of my house to hear what was toward. Then I saw the city a single fringe of flame, and heard the shout the hosts raised, and the trumpets sounding throughout the city. Then I knew that it was the Greeks that were there sacking the city. Thereupon anger took possession and made a mad ox of me; and I seized my weapons of war and went with my following to succour the king. Well, there rallied to me in that succour Rhipeus, Hypanis, Dymas, and Coroebus; and other companies of Trojan heroes rallied to me. After that we dashed into an engagement with the Greeks, and numbers of them fell by us. Now there were great terror and gloom, and killing and signs of death, throughout the city that night. There came towards us at that time Androgeus, a high chief of Greece, slaughtering, slaying, hacking, mangling, and beheading the Trojans; and we made a bold onset upon him, and Androgeus fell at our hands, and a number of Greeks along with him. We then assumed the arms and shields of the Greeks; and we took to mingling with them, in order to slay them wherever we could get a chance at them through that stratagem. Thereafter, mingled with Greeks, we reached the temple of Minerva. It was there that Cassandra, daughter of Priam, was taken by force from the temple. We went to contend with them for her; for it was intolerable to us to give

5. N. fulang gan dul dia foirithin.⁴ Doberaid na Greic dono aichni
 11. foin iarsin 7 impoid chugaind 7 focerdad ar n-ar 7 rothoit and 555
 423 Croebus, 7 Rifeus, 7 Ifanus, 7 Diamus, 7 Panactus, 7 sochaide
 124 ele immalle friu. Elaim-sea a sin iarsin, 7 Ipitus, 7 Pelias, 7
 435 tiagmait co dind in righ d' fhoirithin¹ Priaimh. Bai nert mor
 andsidhe a[c] cathughudh tar cend Priaim. Badar andsin
 teglach in righ fen 7 a amhsach 7 a sochraidhe as gach tir. 560
 Roferad tra cath fichda, fergach, feochair andsin do cechtar in
 da lethi etir gaiscedachaib Greic 7 trenferaib Troianach. Doluidh
 467 dono Pirr mac Aichil cona Mirmedondaib 7 co n-ogbaid indsi Scir
 uili triasin cath, 7 maididh rompu in cath 7 focerdaid ara mora
 7 marait in dai[n]gin 7 brisid in rigdæ 7 dathoit Priaim do 565
 laimh Pirr meic Achil. In tan tra adconnairc missi Priaim do
 570 thoitim, tic for mu menmain cuimni m'athar .i. Anacis .i. fer
 cumtha 7 comæsa Priaim. Tic dono mo mathair, Uenir, in
 502 bainde, 7 gebid mo lamh 'na laim 7 roraid frim: 'Cia mor-
 bruth fergi, no cia dasacht fil fort, in tan nach tabrai dot airi in 570
 576 senoir Anachis 7 do mac Ascan 7 do sedigh² Creuisa do beth
 isin gabad atait 7 na Greicu ic indrad na cathrach 7 ica loscad
 umpo do gach leth 7 tussu forin cathugud dimain fora tai, uair
 rodhilsighset na dei adarthi uili dilgind na cathrach 7 na
 Troianach annocht, 7 ni thig ditsu tesargain. Leig as in 575
 drochciall fora tai 7 dena mu chomairli-sea, air is fearr duid inas
 indi dogni. Erigh do thigh, 7 beir leat t' athair Anachis 7 do
 mac 7 do bean 7 do laimdea³ asin cathraigh amach in bail a
 fuigbea⁴ diden forna Greco, ar ni fuil do din isin cathraig-sea
 annocht. Erg co luath do[t] tigh. Na len don dail fora tai. 580
 580 Teich ass co calma 7 fagaib in cathraigh 7 cuinnich do din
 1 mbaile aile ar adorchair in chathair-sea annocht.' Dochuad-
 584 us-[s]a iarsin dom thigh do rer comairli Uenire, 7 rolegis uaim
 mo cathugud 7 doraidus fri hAnachis: 'Doruachtadar ar
 namait i focus, 7 is mithig duin a teichedh, ar ni fuil ar ndin 585
 584 sund.' Roraid Anaichis ni theichfed, ar ba fearr les a bas ica

¹ MS. fhoirighin² MS. sedidh³ MS. laimtea⁴ MS. fuidbea^a lit. to be enduring it

her up^a without going to her rescue. Well, the Greeks recognized us after that, and turned upon us and inflicted slaughter on us; and there Coroebus, Rhipheus, Hypanis, Dymas, and Panthus fell, and a number more along with them. From that I afterwards escaped, as did Iphitus and Pelias; and we went to the king's citadel to rescue Priam. A great force was there fighting for Priam. There were the household of the king himself, and his mercenaries, and his host from every land. A battle, fierce, hot, furious, was waged there on both sides between the heroes of the Greeks and the Trojan champions. Pyrrhus, son of Achilles, too, with his Myrmidons, and all the youth of the Island of Scyros, came through the battle, and won it, and inflicted great slaughters, and broke down the stronghold, and destroyed the palace; and Priam fell by the hand of Pyrrhus, son of Achilles. Now, when I saw Priam fall, o'er my mind came the remembrance of my father, Anchises, a comrade and contemporary of Priam. My mother, too, Venus the goddess, came and took my hand in hers, and said to me: 'What great glow of wrath or what madness possesses you that you bestow no thought that the aged Anchises, your son Ascanius, and your wife Creusa are in their present danger, and the Greeks sacking the city and burning it about them on every side, and you in the vain battle in which you are engaged; for all the gods we worship have abandoned to destruction the city and the Trojans to-night, and you cannot preserve them. Away with your present folly, and follow my counsel, for it is better for you than what you do. Go to your house, and bring with you your father Anchises, your son, your wife, and your household gods, away out of the city, to a place where you will find protection against the Greeks; for there is no safety for you in this city to-night. Go quickly to your house; follow not the course you pursue; flee away bravely, and leave the city, and seek your safety elsewhere, for this city has fallen to-night.' I then went to my house, according to the counsel of Venus; and I gave over my fighting, and I said to Anchises: 'Our enemies have come nigh, and it is time for us to flee from them, for there is no safety for us here.' Anchises said he would not flee, for he preferred his death at

ÆN. naimdib inas beathu iar n-orgain na Trai. Ba dith in fiadh-
 11. naisea roraidis-[s]a fris[s]eomh: 'Fogeba-su co luath annosa
 602 inni sin, mad he do thoga; air doro Pirr cugut, 7 se croda fulidi
 iar marbad a meic a fiadhnai(col. b)si Priaim, 7 iarna dhichend- 590
 adh fen iarsin. Is demin fogeba-su bas uadh, mad ferr leat inas
 teched. Dogebum uile in cetna di[a n]-anum sund.' Ticim-sea
 651 iarsin 7 Ascan 7 Creuisa a[c] cai ina fiadnaisi 7 ic atach co
 tisad ar æn rind asin cathraich amach, 7 na tairisitis innte for
 cind na nGrec dia mbasughad. In tan tra adconnairc Anachis 595
 in doghaillsi moir sin 7 in bron foraindhe, ba galar trom
 lais[s]ium inni sin 7 ba cunntabairt lais cid dogenad,¹ in² dul
 leo, no in anad, 7 tocbaid a lama 7 a rosc dochum nime 7 is ed
 650 roraid: "A dei nime, tigid bar furtacht chugum, 7 nertaidd in
 comairli coir form." Tic dono in tan sin co hobond torand mor 600
 and, 7 tic do retla thaitnemach co soillsi dermair le do nim co
 675 ndesid for cleit[h]i in tige i rabamar-ni co rosoillsigh coill slebi
 Ida. O'dconnairc Anachis inni sin is ed roraid: 'Is maith in
 celmuine,' ar se, 'is relta inchoisc eolais moir 7 seda conaire
 701 sut. Is intochta le. Misi leb,' ar se, 'gan fhuirech fodesta 605
 gibe leath tiaghthai.' Is ed dono roraidius-[s]a," ar Ænias, "in
 tan sin. 'Is mithigh teichid calma and. Doruachtatar Greic
 713 i focus. Ata tempull fas isin chnocthulaigh re cathraig amuig³
 .i. tempull Ceriuir, 7 cid beg d' ar muintir ternas asin orgain,
 tigid connigi sin. Beraid-sea dono Anachis ar mo muin in 610
 710 chonair raghat gu rub inand bas no betha duind. Tæd dono
 Ascan iarsin immalle frim. Teid Creuissa ingen Es inar n-airr-
 717 chest. Tabradh dono Anachis ina⁴ laimdeo lais ar ni coir
 dams a thadhall 7 me crodha fuilidi ar marbad daine.' O
 721 thairnic dhamsa," ar Ænias, "int aithisc-sa do rad, gebim 615
 Anachis ar mo muin 7 Ascan imalle frim, 7 Creuisa allaid
 cendaidd inar ndiaidh. Nom-geb tra omun 7 eglam mor. And-
 728 dar lind is Greic nobetis ar ar cind gach conair dothegmis.

¹ MS. dodenad² MS. im: cf. O. I. im . . . fa³ MS. amuid⁴ l. laim a, which is probably omitted.

the hands of his enemies to life after the destruction of Troy. There was need of the testimony I spoke to him: 'Quickly you will find that thing [death] now, if it be thy choice; for Pyrrhus will come upon you, all gory and bloody, after slaying the son of Priam in his presence, and then beheading himself. 'Tis certain you will meet death at his hand, if you prefer it to flight. We shall all meet the same fate if we stay here.' I came after that with Ascanius and Creusa, weeping, before him, and beseeching him to come along with us away out of the city, and that they should not tarry in it, waiting for the Greeks to slay them. Now, when Anchises saw that great trouble and our sorrow, that caused him great pain, and he was in doubt what he should do, whether to go with them or stay; and he lifted up his hands and his eyes to heaven, saying: 'Gods of heaven, let your help come unto me, and strengthen the right counsel in me.' And then suddenly there came a great peal of thunder, and there came to him a bright star, accompanied by an exceedingly strong light from heaven, and it settled upon the roof-tree of the house we were in, illuminating the forest of Mount Ida. When Anchises saw that thing, he said: 'Good is the omen,' quoth he; 'yon is a star to indicate much guidance and a journey's course. We must go with it. I am with you,' said he, 'without hesitation now, in whatever direction you proceed.' This is what I said then," quoth Æneas: "'It is time for bold flight. The Greeks have come nigh. There is a tenantless temple on a mountain knoll outside the city—to wit, the temple of Ceres—and though it be a few of our people that escape from the slaughter, let them come thither. I shall bear Anchises on my back wherever I shall go, so that death or life may be the same to us. Let Ascanius, too, after that, come with me. Let Creusa, daughter of Hecuba, come in our track. Also, let Anchises bring his household gods with him; for it is not meet for me to touch them, since I am gory and bloody after slaying men.' On completing these directions I gave," said Æneas, "I took Anchises on my back and Ascanius along with me, and Creusa, now wild, now gentle, behind us. But fear and terror seized me. We thought the Greeks were before us wherever we went. [Escaping], however, out of every peril, we arrived

ÆN. Doriachtsam tra as gach eslind co tempull Ceruire bai i tulaig
 738 ed on cathraigh amach. Doroichet dono ar muintir uile coraigi 620
 sin acht Creuisa 'na hænur 7 ni fedar cid ros-fasto dom es, in
 scis imtheachta, no merugud for conair egin. O thellus mu chell
 747 dia torachtain chugum, fagbaim Ascan 7 Anachis aga n-æs
 cumtha 7 rom-geb ferg 7 bruth 7 gebim m' armgaiscidh form, 7
 teigim aris dochum na cathrach do iarraidh Creuisa. Tegim ar 625
 753 mo lurg in conair tanag asan cathraig tus in tochrad im aigid.
 Teigim dom thig fen dono fora hiarraidh, ar ba doig lim a
 757 himpud for cul dochum a leaptha laighi. Ba lan dono [in] teach
 isin dona Grecaibh ica loscad. Impoim-sea uaidib andsin co
 foill, 7 teigim d'iarraid Creuisa in conair robo doigh lim a¹ dul. 630
 In tan tra robadhus ag siriudh na cathrach as gach inudh i
 773 n-aroile co n-aca chugum delb Creuisa indus ba mo 7 ba haidbli
 inas amal ba haichnid dam dogres. Sochtaim-sea ica faiscin ar
 ba hin(456)gnad lim in gne adconnarc fuirri 7 ni forcæmn[ac]air
 a hagallaim. Labhraid-si immorro frimsa 7 is ed roraid: 'A 635
 777 chomaim inmain,' ar si, 'nocho deonaighit na dei duitsiu mu
 breith-sea leat asin tir-sea, 7 nocho rom-lecfet do Grecaib acht
 780 oirisfet sund icna deib. Tusu immorro bia for loingis co fata 7
 sirfea mor tire 7 muire n-anaichnid.² Ni geba crich no ferand,
 gid mor sirea dib, co ris co hEtail. Fogeaba catha mora 7 640
 coetha inte, 7 is tusu bus fortail, 7 geba flaithius na hEdaili ar
 783 egin, 7 dobera rigain do dingbala inte 7 is dot shil befit flaithi,
 7 righ, 7 ruirigh i n-Edail dogres. Lesaig dono in mac mbeg
 rod-fuil etraind ar ndis, ar is coir a lesugudh co maith, uair is e
 bus righ i n-Edail a[d] diaidsiu. Imthig fodhesta,' ar si, '7 645
 788 beir bennachtain. Misi, dono, na bidh m' iargno fort, uair ni
 legit mar æn frit.' O rochuala-sa na haithesca roraid Creuisa,
 egainim-sea sin co mor 7 triallaim fo tri adamh laim do thabairt
 793 ima braight, 7 elaid fo tri uaim, 7 ni mo tarrthus cend furre no
 forin gæth. Impoim-sea iarsin co bronach, toirrseach, dochum 650
 mo muintire. Tic dono soillsi maidni fai sin, 7 tinoilit cach

¹ sup. lin.² MS. anaichnig

at the temple of Ceres, which was on a hill, a distance away from the city; and all our household, too, arrived thither, save Creusa alone, and I knew not what kept her behind me, whether weariness with journeying or wandering astray on some path. When I abandoned my hope of her coming to me, I left Ascanius and Anchises with their comrades; and I was seized with anger and wrath; and I donned my armour, and went again to the city to seek Creusa. I went on my track the way I had come from the city, to see whether she might meet me. I went to my own house, moreover, to seek her; for I thought it likely she would return back to her couch. But that house was full of the Greeks a-burning it. I then turned from them stealthily, and went to seek Creusa where I thought it likely she had gone. Whilst I was searching the city from one place to another, I saw approaching me the form of Creusa, in a guise greater and more awful than was ever known to me. I was silent on seeing her; for strange, methought, was the look I saw upon her, and I could not address her. She, however, spoke to me, and said: 'Beloved spouse,' said she, 'the gods grant not to you to take me with you from this land, nor will they leave me to the Greeks; but I shall remain here with the gods. You, moreover, will be for long a-voyaging, and you will search much of unknown lands and seas. You will not get territory or land, though much of them you search, till you reach Italy. You will find great wars and battles in it, and you will be victorious; and you will gain the lordship of Italy by force, and you will take in it a queen worthy of you, and from your seed will spring lords and kings and chiefs in Italy for ever. Therefore carefully rear the little son that is between us twain; for it is meet he should be carefully reared and well, since he will be king in Italy after you. Go now,' said she, 'and take [my] blessing. As for me, however, do you entertain no anxiety for me, since they do not let me [go] with you.' On hearing these words that Creusa uttered, I bewailed that greatly, and thrice did I essay to put my arms about her neck, and thrice did she elude me, and it was no more possible to get hold of her than of the wind. Thereupon I turned back sadly, sorrowfully unto my people.

ÆN. as gach aird don fhoirind roela asin orgain inar ndochum, 7
 II. doghniat uile a muinterus rimsa, 7 gellaid rim mu coimideacht
 gach leth noraghaind.

III. "Tiagmait uile iarsin aræn la soillsi in læ .i. mesi 7 m' athair 655
 .i. Anachis, 7 mu mac Ascan gosin slogh rolen dind co sliab
 nd-Ida, 7 cumdaigther coblach againd and, 7 o thairnric duind
 ar coblach do cumdach, tiagmait co Traigia, 7 o Traicia co
 hinis Deil, o sin co hinis Ciclaigh, a sidhe co hinis Creid, o inis
 Creid co hinis Sdrofaigh, a side co hEipir, sech ur na hEtaili i 660
 n-aitrebait Greic, seach Scill 7 Caruibdis co nguasacht mor co
 port slebi Ethna ait i n-aitrebait na Cicloipecca, a side co port
 Derpaine 7 co Sicil, 7 is andsin atbath in senoir m'athair-sea .i.
 Anachis, mac Caipes. Tangamar dono a side co nguasacht mor
 7 go combadudh [7] doruachtamar chugudso sund, a rigan. Is 665
 i seo dono cumair in sceoil sin rofiarfaig[is]-siu dimsa, 7 mina
 bedh t'uaisli-siu leamsa, robad lesc lim a indisin, ar dobeir do-
 bron 7 dogaillsi dam athchuiumniugud¹ na scel-sa." Rochaitset
 tra in aidchi sin frisna scelaib sin, Ænias [7] Dido,² 7 ba
 hoirfided mor don rigain cloisteacht Ænias ina cridhi gur'bo 670
 difhulaing di truma 7 meid seirce Ænias aice cona liged longad
 no codlad di.

V. O thainic la arnamarach roaigill a siair thairisi .i. Anna a
 8 hainm side, 7 is ed roraid ria: "A siur thairisi, is uasal oirbid-
 neach særchlanta, 7 is maith a delb, 7 is bind a urlabra, 7 is 675
 maith a gal 7 a gaisceadh in duine-sea, 7 is suairc socharthanach
 12 he, 7 is urusa serc do thabairt do, 7 is demin gu rub do chenel
 15 dea do. Meni chindind gan teacht co fear ele ar n-eg in chet fhir
 robai agum, ata do meid a sherce agum co mud duthracht lim
 feis les, mine gabad naire dim. A shiur inmain tra ni thoill 680
 form a dichlith³ fortsu, uair is comrad ri⁴ tairisin he, rofuc mo
 (col. b) chond 7 mo chiall uaim a fuil do shearc Ænias agum.
 24 Arai sin is fearr lim talam dom shughad beo inas mo genus 7 mo
 nairi do mhillead"; 7 caiidh co mor in rigan .i. Didho, gur'bo
 fiuch a edach fora ucht. A haithli na mbriathar sin do rad di, 685

¹ ath, d, sup. lin.² MS. Dighaine³ MS. dithchleth⁴ MS. comrath re^a Or, but for your nobleness towards me

Therewith, then, came the morning light, and from every quarter assembled towards us all those that had escaped from the slaughter, and all entered my service and promised to accompany me wherever I should go.

“We all went after that, at the first streak of day, I and my father Anchises, and my son Ascanius with the host that followed us, to Mount Ida, and a fleet was built by us there; and when we had finished building our fleet we went to Thrace, and from Thrace to the island of Delos; from that to the island of Cyclades, thence to the island of Crete; from the island of Crete to the island of Strophades; thence to Epirus, past the coast of Italy where Greeks dwell, past Scylla and Charybdis, with great danger, to the port of Mount Etna, where dwell the Cyclopes; thence to the port of Drepanum, and to Sicily; and there died the old man, my father, Anchises, son of Capys. Thence with great peril and shipwreck we came hither to thee, O queen. This, then, is the substance of that tale you asked of me; and but for my persuasion of your nobleness^a loth had I been to tell it, for it causes me sorrow and grief to call to mind these tales.” Dido and Æneas passed that night with these tales; and in her heart the queen found great pleasure in listening to Æneas, so that the intensity and greatness of the love she had for Æneas was unbearable, and let her neither eat nor sleep.

When the morrow came, she addressed her faithful sister named Anna, and said to her: “Faithful sister, he is noble, august, and high-born; goodly is his form, and sweet his address, and good the valour and prowess of this man; and he is gentle and lovable, it is easy to love him, and it is evident he is of the stock of the gods. Had I not resolved against taking a second husband after the death of the first I had, such love have I for him, that my wish would be to marry him, did not shame prevent me. Well, sister beloved, it does not become me to conceal it from you, since it is a talk in confidence, that the great love I have for Æneas has taken away my sense and my reason. Nevertheless, I had rather the earth swallowed me alive than that my chastity and modesty should be destroyed.” And queen Dido wept much till her dress was wet upon her breast. After she had said these words, Anna, her sister, answered her and said:

Æ.N. rofrecair di a siur .i. Anna 7 is *ed* roraidh: "A shiur inmain,"
 IV. ar si, "gidh sochaide do rigaib 7 flathaib na hAfraice tanic do
 35 tochmarc-su, tucais era *forro* uili, 7 ni rogab do meanma fear
 38 dib. In tan fuarais neach rogab do meanmain, 7 is dingbala
 duit, 7 dia tucais searc is dishulaing duit, is *ed* is coir duit, snim 690
 7 drochmeanma do dichar uait, do thir 7 do sochraid¹ do
 chaithim i mbeathaid aibind, oiregdha, forbailidh 7 æntugudh
 risin fher docharais, ar is *ed* dichuirfeas snim 7 drochmenmain
 dit, 7 dobera forbailtius 7 æbnius i mbethaidh duit fein. Cid tai
 dono nach tabrai dot uidh na tuatha nemnecha, olcacha *etir* atai 695
 40 *sund* .i. Getoltai, 7 Munegdai, 7 Siregdai, 7 Baircetai. Ata do
 mormiscas agna cebaib sin, 7 duthrachtain uilc² do denum
 rit ar duthracht fuil agutsu doib sin .i. in dimegin tucais doib
 gan nech dib do thogha duit i lanamnus chugut. Is demin lim
 45 is iad na dea doratsat in tshochraid¹ sin do Troiandaib do
 torachtain chugaind i n-aighid na cenel-sa. Cid fodera duitsiu
 na faice fen co mbia mori^{ert} 7 morgloir duit dia fasto na
 51 Troianu agut 7 dia ngaba Ænias chugat a lanamnus? 7 is urusa
 53 duitsiu a fastodh uair is *ed* a hadbar .i. aimsir gemridh 7 doininde
 annosa and, 7 ni haimsir coblaig ar muir." O roraid tra Anna 705
 na briathra-sa fri Didain, is moide roadnustair serc Ænias
 68 i *cridhe* nDidaine 7 rogab-si fo utmailli 7 siubal sechnon
 na cathrach uair robai serc Ænias ica loscad *conar*^{lec} di a
 fosugud i n-æn baili, 7 berid-si Ænias le sechnon na cathrach 7
 taisbenaid do a seodu 7 a mæne 7 a huile indmus *etir* or 7 710
airget 7 sroll 7 siric 7 cornu 7 copana 7 gach inmus ar chena
 76 bai aice. Rotriallad co menic indsaigidh for Ænias, 7 a indisin
 do med a sherci aice, 7 rofemedh doris ar med a nairi. Nocho
 bid a hoirfided *acht* imagallaim fri hÆnias 7 fiarfaigid scela³ de.
 Nochor' tairisim *etir* dia meanmain. Ni ba saim saidi⁴ no laighi 715
 di, na codlad na longad, 7 nochon fedadh maith do denum, 7
 ros-ruc a cell uaithi 7 ros-buaidrestair hi roimadh serce Ænias
 aice.

¹ For O. I. sochraitⁱ, cf. lines 2083, 2792: for this meaning *v.* O'D. and Laws.
 MS. uilc bis ³ I. scel, which is translated. ⁴ MS. saigi

“ Sister beloved, though a multitude of kings and princes of Africa came to woo you, you refused them all, and not one of them took your mind. When you have found one that takes your mind, who is worthy of you, and on whom you have set a love that is unbearable to you—this is your proper course—to put from you sorrow and melancholy, and to enjoy your country and your resources in a life pleasant, dignified, and joyous; and to unite with the man with whom you have fallen in love, for that will put away from you sorrow and melancholy, and bring to yourself gladness and joy in life. What mean you also that you do not take heed of the virulent and evil peoples among whom you dwell here, the Gaetulians, Numidians, Syrtians, and Barcaeans? These tribes have a great hatred for you, and a disposition to do you evil in return for your disposition to them; in a word, for the disgrace you inflicted on them by not choosing for yourself any one of them in wedlock. I am certain that the gods sent that host of Trojans to join us against those races. Why do you not see for yourself that you will acquire great strength and great glory, if you detain the Trojans with you, and if you take Æneas to yourself in wedlock? and it is easy for you to hold them fast since there is this reason. The season of winter and storm is now on, and it is no season for a fleet at sea.” Now, when Anna spoke these words to Dido, the more did she fan the flame of love for Æneas in the heart of Dido; and she fell into unrest and walking throughout the city, since the love of Æneas was consuming her and did not allow her to rest in one place; and she brought Æneas with her throughout the city, and showed him her jewels and wealth and all her treasure, both gold and silver, silk and satin, cups and goblets, and every other treasure she had. Often would she essay to approach Æneas, and to tell him the greatness of the love she cherished for him, but was again unable for the greatness of her modesty. Nothing pleased her but conversing with Æneas, and asking tales of him. There was no rest to her mind at all; she had no enjoyment in sitting, or lying, or sleeping, or eating: and she was unable to do good; and the exceeding greatness of the love she had for Æneas took her reason from her and distracted her.

- ÆN. Tic *dono ara* menmain do Didain *teacht* do shelg¹ 7 Ænias
 IV. imale fria, 7 foghabar o Ænias inni sin i cuibdius. Dothæt in 720
 130 rigan in tan sin .i. Dido ingen Beoil, i comdail na sealga, 7 ba
 135 cæm tancas andsin for each mbuada *cona* dillait *cumdachta fair*,
 lene brecdathach *cona* cimus d'or derg uimpi, soighedbolg
 140 fororda aice. Tancatar *dono* ocbaid na Tirda 7 na Sionda
 'malle fria. O rosiachtatar in sliab tra coraighit coir a sealga. 725
 Suidighid cach n-æn ina inad sealga amal ba coir ocus (457)
 taifniter chucu iarsin [n]a fedmila asin tshleb. In tan tra ba
 161 haine ic tafand na fiadmil nos-dortend in duibhsin 7 in gaillim
 7 in casar 7 in toirneach 7 in tene gealan forro conus-rogab ecla
 7 omun 7 gu roscaisset 7 gu rotheichset cach dib dochum a 730
 165 thighi ar femeamh na sealga. Teid *dono* Ænias 7 Dido ina
 n-æn dis ar teiched i n-uaim bai i comfhochus doibh, 7 dogniad a
 127 n-æntaidh andsin a ndis uair doral a ndesi[d] doib.
 173 Bai *dono* in tan sin in bandea robai i[c] comforchoimed
 gnima caich, 7 ic indisin scel .i. Fama ingean Terra ica for- 735
 181 coimet. Torothor grana dermhair iside, 7 si ac imteacht for lar 7
 177 a cend etir na nellaib, lan do chluim o ind co bond, suil fo gach
 cluim ic forcoimet gnim caich, 7 bel 7 tenga gacha sula ac
 indisin na ngnim sin, cluas gacha sula dib i[c] cloisteacht na
 186 scel sin. Is and immorro robid ic forcoimet forna holcaib sin .i. 740
 for muraib na cathrach 7 for clethib na tigeadh. Is cuma
 roindisedh gai 7 fir. Adfed in bainde sin .i. Fama do poiblib
 192 na hAffraice Ænias 7 Dido do fhés, 7 adfet *dono* don righ .i. do
 196 Ithearba in scel cetna, 7 ba fergach Itherba don scel sin ar
 dimigen mor lais, Dido dia obad fen, 7 fes la hÆnias di. Is e 745
 ni doroine, dogni edhpurta mora do Ioib, 7 acainidh² fris a
 211 ndernaid Dido. "In bean," ar se, "da tucus-[s]a inad cathrach
 agam sund, roob tiachtain chugainne i lanamnus 7 rofai la
 hAinias Troiannach, 7 is mor in galar lim inni doronsat gan a
 digailt forro dia cæmsamis. Acht nama ni bern bægail in læch 750

¹ MS. thselg² MS. acainigh^a The text and translation are both doubtful.^b lit. gap of danger

Then it came into Dido's mind to go a-hunting, Æneas going with her; and to that Æneas agreed. Then came the queen, Dido, daughter of Belus, to meet the hunt; and beautifully she came on upon a spirited horse with its beauteous caparison upon it, a mantle of varied colour with its fringe of red gold about her. She had a golden quiver. Moreover, the youth of Tyre and Sidon came along with her. Now, on reaching the mount, they settled the arrangement of the hunt. They placed everyone in his position for hunting as was proper, and then the game was driven towards them out of the mount. Now whilst they were splendidly hunting the game, foul weather poured down upon them, and storm, hail, thunder, and lightning, so that they were seized with fear and terror, and they separated and fled each of them to his house, being unable to hunt. Also Æneas and Dido went both together in flight to a cave that was near them; and they two consummated their union there, since what had been appointed^a befell them.

Meantime, however, the goddess that was keeping equal watch over the conduct of everyone and telling tales, Rumour, daughter of Earth, was observing them. A monster, horrible, huge, is she. She walks on the ground with her head among the clouds covered with plumes from top to toe, an eye under every plume watching the deeds of everyone, and a mouth and a tongue for every eye a-telling these deeds, an ear for every eye of them, a-listening to these tales. Now it was there she was wont to watch for these evils, to wit, on the city walls and on the housetops. Indifferently she was wont to utter falsehood and truth. That goddess, Rumour, narrated to the people of Africa that Æneas had married Dido; and also to Iarbas the king she told the same tale; and Iarbas was furious at that tale, for he held it great reproach that Dido should have refused him and married Æneas. This is what he did; he offered great sacrifices to Jove, and bewailed to him what Dido had done. "The woman to whom I gave a site for a town with me here has refused to come to us in wedlock, and has married Trojan Æneas, and great is my distress not to take vengeance on them for what they have done, if we could. But, truly, no easy victim^b

ÆN. fuil and i. Ænias, uair is lam a nead nathrach, is lua brot 7
 IV. lem chindh fri hall, is cuindchidh ugra¹ 7 gledin gaiscid fair, 7
 as fearg nathrach ima ned aigi, 7 is nert leomain, is bruth
 milead, is gal curadh, is lamach læch lais. Bid calma curata a
 coimergi. Ni lamhaim insaigid fair, cid olc leam inni doroine. 755
 Ni chuimgim a digail fair, a Ioib, mina digla-su, ar is rit doberim
 tæb do digailt ar n-ancridhe for Ænias 7 for Didain." O
 220 rochuala tra Ioib in aines-[s]a doroine Itherba ris, roraidh Ioib
 re Merchuir: "Erg do agallaim Ænias fuil a[c] cumdach a
 cathrach ic Didhain. Abair ris, 'fagbaid in cathraigh, 7 teigid 760
 229 co hEtail.' Ar is i n-Eadail ata a cindeadh do catha croda
 calma do denum, 7 righi do gabail esti ar egin, 7 airdflaithius in
 235 domain do gabail dia shil a hEtail. Eirgidh iarum co hEtail 7 na
 hoirisid i Cartacin, ar i n-Edail ata a ndan do gach maith 7 dia
 shil dia eis." Dochuaid iarsin Mercur risin teachtaireacht sin, 765
 239 7 rogab a enceandaigh uime, 7 is cuma roimluaidhedh-se muir 7
 242 tir, 7 gabaid a luirg n-encheandaighi ina laim i. indar[a] cend
 di fri beoad 7 in cend ele fri marbad 7 rosaigh² co hÆnias in
 260 baile i raibi i[c] cumdach na cathrach, 7 lend corcra corrthu-
 rach uime 7 claideb³ ordu[i]n co ngemaib carrmogail ina laim, 7 770
 267 roraidh re hÆnias: "Ni hi comairle Ioib du(col. b)id 7 Uenire
 do mathar, beth i[c] cumdach cathrach sund don rigain ro-
 cruthaigh do Didain, 7 dona Tirdaib, acht is i a comairli duidsiu,
 273 flaithus 7 oirechus do gabail duid 7 dod claind dot eis, 7 doraid
 268 ritsu int aithis[c-s]a 7 is e Ioib rom-faidis i[d] dochum-su lesin 775
 276 comairle sin." O roraidh tra Mercur na briathra-sa re hÆnias
 279 dochuaid uada 7 ni fhacaidh iarsin. Ænias immorro rolaidh
 socht mor fair imon aithisc rochuala o Mercur 7 nir'lec labra
 do fri re. Ocus arai sin, tra, roshantaigh imon comairli tucad
 285 o Ioib do dhenum, acht nama robai snim mor 7 cuntabairt ina 780
 meanmain ar ni rofitir cindus roraghad⁴ on rigain rouasail,
 288 rochar 7 doroine mormaith fris. Is i comairli doroine, Nestor
 7 Serge[s]tos do gairm ina dochum, 7 roraid friu in coblach do

¹ MS. udra² MS. rosaidh³ MS. claim⁴ MS. roradhadh^a lit. I dislike^b talaria 7 caduceus^c This clause should

perhaps follow comairle sin, line 776. It translates iv. 270.

is Æneas, the man with whom we have to deal since it is [one's] hand in a nest of serpents; it is a kick against goads, and a dash of head upon a rock; 'tis the lust of battle and derring-do upon him; and 'tis the wrath of a serpent about its nest with him; and 'tis a lion's strength, a soldier's mettle, a hero's prowess, a champion's hurling his. Brave and heroic will be his onset. I venture not to assail him though ill I like^a what he has done. I cannot avenge it on him, O Jove, unless thou take vengeance, for on thee I rely to avenge our wrong on Æneas and Dido." When Jove heard the prayer Iarbas made to him, Jove said to Mercury: "Go to speak with Æneas, who is with Dido building her city; say to him, 'Leave ye the city and go to Italy.' For in Italy 'tis decreed him to wage fierce and valiant wars, to gain a kingdom out of it by force, and to gain from Italy the empire of the world for his seed. Let him up therefore for Italy, and let him not stay in Carthage, for in Italy every good is fated for him, and for his seed after him." Thereupon Mercury went with that message, and donned his bird gear,^b and indifferently he would traverse sea and land, and he took his wand^b in his hand, the one end of it to make alive, the other to kill; and he went to Æneas where he was a-building the city, clad in purple fringed tunic, with a sword, gold-hilted, gemmed with carbuncle, in his hand, and he said to Æneas: "It is not the counsel of Jove and Venus, your mother, to you to be a-building a city here, for Dido the queen beautiful exceedingly, and for the Tyrians; but this is their counsel to you, to take a kingdom and supremacy for yourself and for your posterity after you, and he has told you this word,^c and it is Jove that has sent me to you with that counsel." On Mercury's uttering these words to Æneas, he went from him, and after that he saw him no more. But as for Æneas, a great silence fell on him owing to the message he heard from Mercury, and for a while allowed him to utter not a word. And yet for all that, he was eager to follow the counsel given him by Jove; only there were great anxiety and doubt in his mind; for he knew not how he could get away from the very noble queen who loved him, and who had shown him great kindness. The counsel he adopted was this, to summon Nestor and Sergestus,

ÆN. ullmhugud, 7 do scibadh, 7 int æs cumtha uile do tochuiredh
 IV. dochum a long, 7 gach ni do beth i n-urrlaime acu, 7 fis im 785
 289 dhochum-sa in tan tairgeobus leo gach¹ ræd iarna coir. Do-
 gnither tra in triall sin gan fhis do Dhidain, 7 ni dechaidh a
 hairi-si fri feall furri do Ænias ar med na serci 7 in grada robai
 298 etturu. Tainic dono Fama ingen Terra in bandea co Didain,
 7 adfet di in coblach do scibad dona Troiandib, 7 Ænias do 790
 triall uaithe dochum na hEtaille. Bertaid-si² aichni aicbeil
 300 forin scel sin, 7 teid a ciall uaiti 7 nos-geb fualung 7 dasacht, 7
 305 tic co hÆnias 7 is ed roraid ris: "A aingidh 7 a etarisi, in n-edh
 doshailis dul a n-elud uaimsea amal sin gan fairiugudh damh?
 Cid na tabrai dod meanmain ar coimsherc 7 ar cairdius 7 795
 m'eg-sa dod gradh dia n[d]echair uaim amal triallai? Cid nach
 310 fairichi conad and triallai do choblach i n-aimsir dhoininde
 314 moire? Arna deraib-sea teilgim-sea, 7 arin toirrsi moir, 7 arin
 cæncomarc robai edraind, 7 arin coimsherc, airchis dimsa 7
 nachum-fagaibh, 7 na herig uaim mata ma chata no mo dhethide 800
 319 agud, oirchis dim, 7 na mill mo muintir³ 7 cuir uaid int imradud
 fuil id meanmain. A duine inmain, in fetarais co tucatar na
 cenela feochrach-sa na hAffraice fuilet umum miscais mor dam,
 ar dothogus tusu seocu fen? Is ar du thogo-su damh dorad
 322 Itharba miscais damh. Is ortsu roleigius uaim in clu genus robai 805
 form fri re cen. Is trog duitsiu m'[fh]agbail arsein ar atbel-sa
 328 dot sherc-siu dianum-fagba. Ocus dia mbeth comorba beag
 edraind, agum oirfided dut eis, as lugaide rocuirfed form do theacht
 uaim, 7 dobenfadh toirrsi 7 maichnighe dim dia mbeth agum in
 comarba sin dot eis-[s]iu agum didhnudh." Roraid Ænias aga 810
 fregairt: "Is fir, is dethbir⁴ duit uile gach ni dia n-abrai, a rigan,
 335 7 biaid do chataid 7 do sherc acaind i cen beim fein i mbethaid.
 Ni har do thechedh⁵ no ar t'imgabail tiagmait uaid amal adberi-

¹ MS. gan² a formation based on bert ?³ MS. mho muintir⁴ MS. detfir⁵ MS. thedhedh

and he told them to get ready the fleet, and to get under way, and to summon all the comrades to their ships, and to have everything in readiness and [to] ‘inform me’ when every detail shall have been completed by them in the proper way. That attempt was accordingly carried out unknown to Dido; and she did not notice the deception [practised] upon her by Æneas, owing to the greatness of the love and affection that existed between them. But the goddess Rumour, daughter of Earth, came to Dido, and narrated to her that the fleet was got under way by the Trojans, and that Æneas was going away from her to Italy. She turned a terrified attention to that tale, and her reason forsook her, and frenzy and madness took possession of her, and she came to Æneas and said to him: “Wicked and faithless man! did you think to effect your escape from me in that manner without my perceiving it? Why do you not bring to mind our mutual love and our friendship, and that I should die for love of you if you go from me as you purpose? Why do you not perceive that you are proceeding with your fleet in a season of much stormy weather? By these tears I shed, and by the great sorrow, and by the kindness that has been between us, and by the mutual love, pity me, and do not leave me, and do not go away from me; if you respect or care for me, pity me, and do not destroy my people, and put from you the thought which is in your mind. Beloved, do you know that the wild tribes of Africa, which are round about me, have hated me bitterly, because I chose you in preference to them? It is because I chose you for myself that Iarbas has hated me. For you I denuded myself of the renown for chastity that was mine for long. Therefore it is shameful for you to leave me; for I shall die of love for you, if you leave me. And were there but a little heir between us to amuse me after you [go], the less would your departure have distressed me, and it would have plucked from me sadness and sorrow, if I had that heir after you to comfort me.” In answer to her, Æneas said: “It is true you have good reason for each and everything of what you say, O queen, and we shall cherish respect and love for you as long as we ourselves are in life. Not to escape you, or to avoid you, do we go from you as you allege; but it is the

- ÆN. siu *acht* is e egin na ndea fuil ag⁽⁴⁵⁸⁾*ar* mbreith co h*Etail* uaid.
 IV. Uair dia mad lend fen *ar comus* is i in Trae rocumdaig[fi]mis 7⁸¹⁵
 341 is inti rooirisfimis 7 nocho rachmais d'indsaigid tire *no* feraind
 ele *esti*. Acht cena ni legaid na dea dund *airisim* a tir ele *noco*
 roisim Edail .i. Apaill 7 Uenir 7 Ioib ocus na dea *ar* cena, *uair*
 isin *Etail* ata a ndan dund *airisim*, 7 *flaithus* 7 *oirechus* do gabail.
 351 Tic dono delb Anachis cugum *gach* n-aidchi im chodlud dom⁸²⁰
gresacht im dul co hEdail. Tainic dono Mercur o Ioib chugum
 aigid i n-aighidh ar *lar in* lai da radh rim gan oirisim a tir ele co
 360 roisind Edail. Ocus an, a rigan, *iarum* don tshnim *fora* tai, ar
 is egin rom-beir-se uait co h*Etail*, 7 ni dom dheoin fodhen
 teighim, 7 ni thalla form *tairisium* agudsu, a rigan, gidh saint⁸²⁵
 leam." O rochualaidh¹ tra Didha na briathra-sa roraidh Ænias,
 ros-gab ferg 7 londus re hÆnias, 7 is *ed* roraidh fris: "As
 365 *demin*," *ar* si, "ni hi Uenir bandea do mathair 7 nochon e
 Anachis Troiandach t'athair. Is o cairgib clochdæraib slebi
 Chugais rod-coimbris, 7 is o fhothrib agarbaibh slebi Ircain⁸³⁰
 rogenis, *in* tan nach impond t'aignedh frimsa, 7 me a[c] cai 7 ac
 derfadaigh *ar* do gradh, 7 me do thabairt failti moiri duitsiu, *in*
 373 tan tana²cais do thuind baiti chugam 7 do ghabail i comflaithius
 frim roaincis³ do mhuinte 7 do longa gan loscad. Tusa *immorro*,
 a aingidh 7 a bregairi, i[c] cantain breg 7 ica radh is dei⁸³⁵
 381 *doberat* fort teacht i n-Eadail! Gluais *iarum* i n-Eadail 7 na
 rub soraid ge roisir. Ar is *demin* limsa, ma ta buide na
 trocaire ac deib nime, fugeba-su morimned don *turus sin*, 7 bud
 aithrech leat dul uaimsea, *uair* rod-baithfider 7 adbel-sa dot
 386 chumaidh 7 bud e *sin ar* ndil *ar* ndis"; 7 roboi Didho 'na tost⁸⁴⁰
iarsin 7 rochoe gur³bo fliuch a hedach *fora* hucht 7 roimpa
 uadha dochum a tighe 7 rofrithoilset a hinailte 7 ros-coraigset
 392 *fora* derghud, *ar* ros-lai a tamh 7 a taisibh *iar* n-impod di
 dochum a tighi *iar* n-agallaim Ænias.

¹ 'al' sup. lin
is translated.

² 'a' sup. lin.

³ l. co roaincius, which

^a or, punishment

^b or, fainting fits

compulsion of the gods that is taking us from you to Italy. For if our decision had rested with ourselves, we should have built Troy and remained there; and we should not have gone out of it to seek another land or country. But now the gods, to wit, Apollo, Venus, Jove, and all the gods permit us not to remain in any other land till we reach Italy; for it is in Italy that it is our destiny to remain and to acquire lordship and supremacy. Also the shade of Anchises comes to me every night in my sleep to urge me to go to Italy. Mercury, too, has come to me from Jove face to face at midday to tell me not to remain in any land till I reach Italy. And, therefore, rest, O queen, from your present grief; for it is necessity that takes me from you to Italy, and not of mine own will do I go; and stay with you, O queen, I may not, though I would." When Dido heard these words which Æneas spoke, she was seized with anger and indignation against Æneas, and she said to him: "'Tis verity," quoth she, "Venus the goddess is not your mother, and Anchises of Troy is not your father. By the rock-bound crags of Mount Caucasus were you conceived, and by the wild woods of Mount Hyrcan were you brought forth, since your nature is not turning to me though I am weeping and shedding tears for love of you, and though I gave you hearty welcome when you came to me from shipwreck, and admitted you to equal sovereignty with myself, so that I have saved your people and your ships from being burnt. You, however, wicked man and liar, uttering lies, and saying it is the gods that force you to go to Italy, begone then to Italy, and may it not be prosperous, though you arrive; for certain am I that if there be kindness or mercy with the gods of heaven, you will find great trouble from that journey, and you will repent of having gone from me, since you will be drowned, and I shall die of grief for you, and that will be the end^a of us both." After that Dido was silent, and wept so that her dress upon her bosom was wet, and she turned from him towards her house. Her handmaidens attended, and laid her on her bed, for she fell into a swoon and a trance,^b on her turning to her house after conversing with Æneas.

ÆN. *Ænias immorro* ger'bo lesc les scaradh re Didhain 7 ger'bo ⁸⁴⁵
 IV. *duthracht* les ni bud maith le do denum, 7 ger'bo scaradh cuirp
 393 re hanmain les scarad fria, teid dochum a choblaigh la forcon-
 396 gradh na ndea. Berid na Troianaigh a n-ellaighi uile leo 'na
 408 longaib 7 rosiacht Ænias chucu. Ba gaibthech, osnudach,
 inraithech beatha Didaine ac fegad a grianain ina timcheall 7 ac ⁸⁵⁰
 410 feghad na Troianach ig ellmugud a l-long 7 aca mbreith for
 420 fairrigi, 7 roraid re siair .i. re hAnna: "Erig, a shiur, do
 agallaim Ænias, 7 cuindigh dam, resiu adbel fen, in æn aiscid-sea
 fair ar ar coimsherc ar ndis, arisid agum co ti soinind do, 7 ni
 431 chuideoch fair beth am æntaid lanamnus agum acht is lor lim ⁸⁵⁵
 uaidh a imagalaim 7 a fegad nama resiu ablur dia gradh, 7
 437 deonaichfed do (col. b) iarsin techt co hEtail." Dochuaid tra
 Anna do chuingidh¹ na haisgida sin co hÆnias 7 doradad era for
 451 Anna. O rofitir Dido era do thabairt fora siair, caidh co mor, 7
 ba fearr le a bas inas a beatha in tan sin. Ni theighid Ænias dia ⁸⁶⁰
 menmain 7 is ed adchidh in tan rochodlad a mbeth a ndis .i. i fen
 466 7 Ænias ac imthecht dithru[i]b, 7 a fagbail fein do Ænias isin
 dithrum sin. In tan doduiscedh, ba fearr le a bas anas betha.
 Ni roibi ni doimraided acht fastad Ænias. Roraid re hAnna:
 "A shiur inmain," ar si, "ado tenid moir isin tempull 7 loisc ⁸⁶⁵
 495 edaighi 7 armu 7 lebaid in fhir rom-fagaib ara selb tus in
 tabhrait na dea in fer sin ar culu chugaind. Melfead-sa broin
 517 dom laim fen agan altoir 7 indara cos dam nocht gan ialla-
 grand 7 in cos ele 'na hiallagrand. Is demin mene thi in fer sin
 .i. Ænias for culu chugumsa ri sin, adbel-sa co demin dia sheirc." ⁸⁷⁰
 Doronad dono in sæthar sin cona thuilledh leosum, 7 ni thormaigh,
 522 uair noco tainic Ænias co Didhain. Tainic dono in adaich
 529 iarsin, 7 cidh cia rochodail and 'san aidhchi sin nochur²chodail
 531 Didho. Robdar imda a himraiti, 7 a comairle, uair ni² rofhetr
 cidh doghenadh,³ ar ruc a cond 7 a ciall uaide, 7 robuaid[r]estair ⁸⁷⁵
 med serci Ænias in rigan.

¹ MS. chuindigh² ni sup. lin.³ MS. d for g

He, however, though loth to part with Dido, and though he had a sincere desire to do what would please her, and though to part from her seemed to him a rending of body from soul, went unto his fleet by injunction of the gods. The Trojans brought all their chattels with them into their ships, and Æneas came unto them. Plaintful, sighing, and forlorn was the life of Dido, as she gazed at her upper-room round about her, and at the Trojans equipping their ships and launching them; and she said to her sister Anna: "Go, sister, to speak with Æneas, and ask for me before I myself shall die this one boon of him for the sake of the mutual love of us twain. Let him stay with me till fair weather come to him, and I shall not ask of him to dwell with me in wedlock; but I deem it enough from him to converse with him, and to see him only before I die for love of him, and I shall allow him after that to go to Italy." Accordingly Anna went to Æneas to prefer that request, and was met with a refusal. When Dido knew her sister had been refused, she wept sore, and at that moment preferred her death to her life. Æneas would not pass from her mind; and while she slept she used to see the twain of them, herself and Æneas, traversing a desert, and herself left by Æneas in that desert. When she awoke, she preferred her death to life. There was nothing she could think of but to detain Æneas. She said to Anna: "Beloved sister," said she, "light a great fire in the temple, and burn the clothes, arms, and bed belonging to the man that has left me, if perchance the gods may bring that man back to us. I myself will turn a quern with my own hand at the altar, with one of my feet naked, unsandalled, and the other sandalled. Sure it is that, unless that man Æneas come back to me by these means, I shall surely die for love of him." Accordingly that labour, and more, was accomplished by them, and it did not avail, since Æneas did not come to Dido. Now, after that came night, and whoever slept there that night, Dido did not sleep. Many were her thoughts and her counsels, since she knew not what to do, for the greatness of her love for Æneas deprived her of reason and sense, and distracted the queen.

ÆN.
IV.
555

Ænias, *immorro*, rochodail-sen co saim i *n-arus* a luinge, 7 tainic *Mercur* chuigi ina codlad 7 roraid fris: “A meic na baindea,” ar se, “is bæglach in codlud dogni. Cidh dia leci uait coir na gæthi, uair ata do mhed fergi na riga rit co 880 nduthraicend gach n-indell do denum umut dot [fh]asdud aici ar 565 is derb le adbela dod gradh dot eis? Imthig co luath, resiu ti in la, ar dia n-oirise co maidin doberthar¹ longa chugaib for fairrgi, 7 not-berthar ar eigin for tir ar culu, oculus loiscfiter bar longa for lar na traga in bar fiadnaisi dia n-oirisidh co soillsi lai. Eirg 7 teich 885 co luath asin phort atai.” Duiscis Ænias arsin asin tshuan chodulta ina raibi, oculus nertaigh 7 gressid a muintir co fagbaidis co luath in port i r-rabatar 7 co roseoldais amach forin fairgi iarsin.

584 Tainic soillsi na maidni and fai sin, 7 roerigh in riga fai sin 890 co moch ina grianan 7 rofeigh uaithi na purtu 7 in fairrgi, 7 587 adconnair na purtu fasa 7 in coblach ar seolad tarin fairrgi uaithi. Tuairgidh a bruide fo tri andside 7 scailidh a folt, 7 adnaig² a gol esti, 7 is ed roraidh: “Uchan uch, dochuadar-sum ass annossa. A deo nime 7 talman, is truagh in bregadh tuc 895 forn in duine tangnach tainic chugaind.” Ros-geb buaidredh 592 7 raibeis mor iarsin, 7 is ed roraid ria muintir: “Ergidh coimergi calma curata, 7 gebidh bar n-armu, 7 berid bar longa i ndiaidh na Troianach, 7 tobraid lib iad for culu dochum tiri, 7 loiscidh a longa ina fiadnaisi.” Impoidh a meanma fria o roraidh na 900 595 briathra-sa 7 fiarfaigis³: “Cid raidim, no cia ni labraim? A n-egmius mu celli atu ac imrad i[n] neich imraidim, ar is me foden foruair int olc-sa dom thiachtain, uair dia mad ed dognend-sea (459) in tan tainic Ænias cona muintir chugum do thuind baiti, 600 a muintir do marbad, 7 e buden, 7 a longa do loscad, nocho 905 digelta forum, 7 nocho biad dund int olc-sa de .i. ar n-ec do gradh Ænias, ar is ed immorro doronus-[s]a, gach maith co n-ran-catar a leas do thabairt doib la tæb a n-anacail, 7 doradus mo flaithus 7 me fen re tæb gacha maithusa robai agum do Ænias, 7 rofell-sam formsa 7 rom-facaibh iarsin. Gu rodiglat dei nime 910

¹ l. dobertar² MS. adnaid³ MS. fiarfaidis

As for Æneas, however, he slept composedly on the poop of his ship, and Mercury came to him in his sleep and said to him: "Son of the goddess," said he, "perilous is the sleep you take. Why do you let pass away from you the favouring breeze, since such is the intensity of the queen's wrath against you that she desires to employ every means against you in order to detain you with her; for she is certain she will die for love of you after you [go]? Begone quickly before day break, for if you tarry till morn, ships will be launched after you, and you will be brought by force back to land, and your ships will be burnt in the middle of the beach before you, if ye tarry till daylight. Up and away quickly from your present haven." Æneas thereupon awoke from the deep sleep in which he was sunk; and he encouraged and urged his people quickly to leave the port they were in, and after that to sail out to the sea.

With that came on the light of morn, and with that the queen arose early in her upper-room, and out of it she gazed upon the harbours and the sea, and she beheld the harbours void, and the fleet sailing away from her over the sea. Then thrice did she beat her breast, and she tore her hair, and wept wildly, and said: "Alas! alas! they are gone away now. Gods of heaven and earth, wretched is the deception practised upon us by the treacherous man that came to us." After that great anguish and distraction seized her, and she said to her people: "Rise, brave heroic hostings, and seize your arms, and with your ships bear after the Trojans, and bring them back with you to land, and burn their ships before them." Her reason returned to her when she had said these words, and she asked: "What do I say, or what do I speak? Bereft of my reason I speak of what I am speaking; for I myself have caused this evil to come upon me. For when Æneas with his people came to me from shipwreck—if what I did had been this, to kill his people and himself, and to burn his ships, it would not have been avenged on me, and there would not have resulted this evil upon us therefrom—viz., our death for love of Æneas: for this I did, on the contrary, every good they required, I gave them besides rescuing them, and I gave my kingdom, and myself, besides every good I had, to Æneas; and he has proved false to me, and, after that, has

- ÆN. *fair inni dorone rim ar ni roichim-sea a digail fair.* Masedh
 IV. rochindset na dei riachtain do eigin co hEdail, co rub aimreidh
 612 do a aitreb, co tugat na dei coimerghi bagach, brigach, bor-
 615 fudach le tuathaib na hEtaille co fergach, fegh, fuilechdha, a
 cathaib croda curataibh ina agaid, co rucad a coscar co tæthsat 915
 leo a muinte in fiadnaisi, 7 ni rub tualaing a n-anacail, 7
 romarbthar he fen iartain 7 cu raib a corp fo conaib 7 fiachaib
 7 ethaidib in aer 7 ni rofagba neach dia adnacul a ndighail
 621 i[n] neich¹ doroine rimsa. Is i mu thimna duib, a Thirda, fri
 bas, gu rab bar cogad 7 cogad bar mac 7 bar n-ua dogres frisin 920
 cenel-sa na Troianach teid uaind i n-Edail." O roraid Dido na
 645 briathra-sa uili, dochuaid isin codulteath i codlad² ar æn 7 Ænias
 7 teid isin lebaidh i mbitis, 7 togbaid in lebaid, 7 silid dera, 7
 nochtaid a cloideam bai ina laimh, 7 nos-leg uime, 7 nos-marband
 fen, ar ba ferr le a bass inas a betha a n-egmus Ænias. 925
- 664 In tan tra rofairichset a muinte in gnim sain do denuh do
 Didain, atnagaid for gol 7 basgairi, 7 roclos co cleithi n-aer in gair
 685 doronsat. Doroich a siur chuite iarsin .i. Anna, 7 gebid a cend
 ina hucht 7 ba bronach, dubach, derfadach Anna don gnim sin
 .i. do eg a sethar, 7 ba he sin, tra, derid cairdiusa Ænias 7 930
 Didaine.
- v. Cen tra, robai Dido forin luaidren-sa, rosaig³ Ænias co mbai
 I for fairgi mara Torrian conach facatar tir na talmain acht in
 fairgi umpu do gach aird. In tan tra ba haine do Ænias seolud
 10 co hEtail, dorchaigid in la, dluthaighid na neoill, feochraigid in 935
 gæth, tic ainfine mor isin fairgi, feraid tromfhliuchadh dermair
 forsin fairgi 7 forsin cablach, impoid in gæth i n-aigidh na seol
 cona cæmnaca[i]r soighidh co hEtail. Roraidh, tra, Palinurus,
 10 luamairi luingi Ænias: "Roimpo in gæth," ar se, "ri ar
 n-aigid, robu fhearr in choir dund co Sigil inas co hEtail etir 940
 risin gæth sin." Is ed roraid Ænias: "Seolaid romaind," ar

¹ MS. inech² MS. codlud³ MS. rosaid

left me. May the gods of heaven avenge upon him what he has done to me, for I cannot avenge it upon him. If it be so that the gods have decreed his reaching Italy after all, may his occupancy be insecure, and may the gods cause insurrection, warlike, spirited, ireful by the peoples of Italy, angrily, sharply, bloodily, in battles fierce, heroic against him, so that they may gain the victory over him, that his people may fall by them before him, and may he be unable to deliver them; and after that may he himself be slain, and his body be the prey of dogs, ravens, and birds of the air; and may he not find anyone to bury him, in revenge for what he has done to me. To you, Tyrians, this is my dying legacy, that for you and your sons and grandsons it may be war for ever with this race of Trojans that are going from us to Italy." When Dido had uttered all these words, she went into the sleeping-chamber she used to sleep in along with Æneas, and she went into the bed in which they used to be, and she lifted up the bed, and shed tears, and bared the sword that was in her hand, and fell upon it, and killed herself, for without Æneas she preferred her death to her life.

When her people had perceived that that deed was done by Dido, they broke out a-weeping and lamenting, and the cry they uttered was heard to the welkin. After that her sister Anna came to her, and took her head upon her bosom, and Anna was sorrowful, gloomy, tearful at that deed—to wit, her sister's death. That, then, was the end of the friendship of Æneas and Dido.

Now, whilst Dido was in this vagary, Æneas had reached and was upon the waters of the Tyrrhene sea, so that they saw neither land nor dry ground but the waters round them on every hand. Now when Æneas was splendidly sailing towards Italy, the day darkened, the clouds massed together, the wind grew fierce, a great storm arose in the sea, and a very great rain-flood poured down upon the sea and upon the fleet, the wind turned against the sails so that they could not make for Italy. Now Palinurus, pilot of Æneas' ship, said: "The wind has turned against us," said he; "better for us were the course to Sicily and not to Italy at all against that wind." Æneas said: "Sail

- ÆN. se, "co Sigil¹ ar ní fuil tír ele is fearr lind dul inas in tír a fuil
^{V.}
²⁷ Achestes i rige, 7 taisi Anaichis." Impoid a seolta iarsin co
 Sigil. O 'tches in coblach iarsin co port na Sigile, dotæd
³⁵ Achestes in rig cosin port ina comdail, 7 ferait failti friu, 7 ⁹⁴⁵
 dobeir aigideacht tairisi muintir da doib in aidchi sin. Isi[n]
 maidin arnamarach gairmther a mhuintir co hÆnias i coim-
⁴⁵ thinol 7 is ed roraidh friu: "A chenel (col. b) sær o bunadh
 na ndea is bliadain lan cosin laithi-sea andiu o roadnaicsim
 Anacis, 7 doronsam sollumain 7 edbarta dono ara anmain 7 bidh ⁹⁵⁰
⁵⁰ sollumain agumsa dogres in la-sa cebe tír a mbiu. As demin
 lim conid iat na dei dono doratsat sund co Sicil don chur-sa ar
 daigh co ndernmais sollumain 7 edbarta dona deib sund ar
 anmain Anachis. Tiagam uile dono imalle co hadnacul Anachis,
⁵⁰ 7 denum edpurta dona deib, 7 cuindgem coir na gæthi dund ⁹⁵⁵
 arna deib. Tiagam dono i cind IX laithi o 'niu dochum n-æn
 baili uile 7 dentar cuibleng mor againd inar longaib 7 imarbaig²
⁷⁰ retha 7 dibraici 7 cluichi 7 tobarthar do chach a loighidheacht
 amal dligfes do rer a buadha." O roraid Ænias na briathra-sa,
 dochuatar a lin uile co hadnacul Anachis .i. Achesteis cona ⁹⁶⁰
 muintir 7 Ænias cona Troianaib 7 doronsat edpurta o bes gentligi
⁷⁷ for anmain Anachis .i. doradadh do ardigh do nua fua forin
 adnucul 7 do airdigh ele do lemhnacht 7 do airdig do fuil. Tic
⁸⁴ dono in tan sin chucu asin adhnacul nathair adbulmhor ingantach
 co ndathaib ilib 7 dotæt etir na hairdiogha 7 na telchuma, 7 ⁹⁶⁵
⁹³ blaisidh na hidhbarta 7 impoid uaidibh gan urchoid aris isin
 adhnacul.³ Ba failidh leosamh inni sin ar ba doigh leo is o
 Anachis tainic in techtaire sin ina ndochum do airtin a
 n-udbarta.
- ¹⁰⁴ Isin nomad⁴ laithi iarsin tainic Ænias mac Anaichis 7 ⁹⁷⁰
 Achestes imalle cona slogaib 7 co sochaidhe moir leo cosin port
 i rabatar a longa co ndernnta cuibleng long acu. O rosiachtatar
¹¹⁵ uili tra na longa co hairm i mbatar, roordaig Ænias IIII
 longa do brath isin coibling co ceithri tuiscechib intu, 7 roordaig

¹ MS. 7
 MS. IX, mad sup. lin.

² MS. imarbaid

³ MS. adhnacul

ahead," quoth he, "to Sicily, for there is no other land we had rather go to than the land where Acestes is king, and where are the relics of Anchises." He turned his sails after that to Sicily. Then when the fleet was sighted bearing to the port of Sicily, Acestes the king hied to the port to meet it, and he welcomed them, and showed them hospitality loyal and friendly that night. On the morrow morn his people were summoned to Æneas in assembly, and he said to them: "Free-born race, of the stock of the gods, it is a full year this very day since we buried Anchises and also made a festival and sacrifices for his soul, and upon that day I shall always hold a festival in whatsoever land I am. I am certain it is the gods that have brought us hither to Sicily now, to the end that we should make a festival and sacrifices to the gods here for the soul of Anchises. Let us all go together, then, to the tomb of Anchises, and offer sacrifices to the gods, and let us ask of the gods a favourable wind for us. Let us all go, then, nine days from to-day, unto one place, and let a great contest be held by us in our ships, and a competition in running, and archery, and games; and let his meed be given to each as he deserves according to his merit." When Æneas had uttered these words, they all went to the tomb of Anchises, viz., Acestes with his people, and Æneas with his Trojans, and they offered sacrifices after the heathen custom for the soul of Anchises. Two cups of new wine were poured upon the grave, other two of milk, and two of blood. Now at that instant, a marvellous huge serpent of various hues came towards them out of the tomb, and came among the cups and the vessels, and tasted the sacrifices, and harmlessly turned from them again into the tomb. At that omen they were glad, for they were of opinion that that messenger came unto them from Anchises to accept their sacrifice.

On the ninth day after that came Æneas, son of Anchises, accompanied by Acestes, along with their hosts and a great multitude with them, to the harbour in which their ships were moored, that a ship-contest might be held by them. Accordingly, when all reached the place where the ships were, Æneas ordered four ships to be brought into the contest with four captains on board;

- ÆN. luagh a buadh donti dibh roberad buaidh .i. *airm cumdachta* 7 975
 V. edaigi datha *cona* n-imdhenum oir 7 *airgit*. Is iat taisigh rotho-
 111 gait isin coimling .i. Gias *cona* luing .i. Cimera a hainm side;
 118 Cloandus *cona* luing .i. Sgialla a hainm side; Menestes dono
 116 *cona* luing .i. Pistris a hainm side; Sergestius *cona* luing .i.
 124 Centurus iside. Is e fod rohordaiged in coimling .i. *carrag* 980
 robui forin fairgi tall ina fiadnaisi for aighid in puirt coraigi in
 132 charraig sin anund 7 anall aris coraigi in port. Dochuatar tra
 na taisigh sin co cæm 7 co cumdachta ina longaib, 7 rosuidighset
 136 a longa, 7 rothocsat a forni leo, 7 roseolsat ara seasuib amal ba
 137 coir, 7 rolasat a rama uili ina rumaib, 7 robatar iarsin ic urnaidi 985
 in chomairc in tan bud mithigh doib coimleagan. O thairnic
 139 doib a corugudh roshennedh stoc doib d' fhogra imtheachta for
 fairgi tre chombaigh coimlenga. O rochualatar iarum guth in
 140 stuic, rolaisit fo combaigh amach forsin fairgi fochetoir. Ba
 talchar tren tairptheach, 7 ba calma curata, 7 ba fortren feramail 990
 fureachair roferal in combaig sin ac trenmiledhaib Troianach do
 150 chosnum tos(460)saigh. Robai a maccalla isna trachtaib¹ re med
 a muirni. Berid long Gias edh foda dib fochetoir; Cloandus, is
 e ba nesa do luing Gias; Pistris 7 Cendturus ina ndiaidh side fo
 coimrem 7 comluas rogabsat coimsiugudh don chomurdhudh. 995
 162 Roraid in tan sin Gias re Menoistes: "Is romor," ar se, "leigi
 in long amach o thir." Adraigh Menestes, 7 nir'leg dochum na
 cairrgi in long a focus tire. Rocomfhoigsich Cloandus do luing
 Gias, 7 rostiur Cloandus a luing *etir* Gias oculus tir. Rofergaiged
 175 Gias andsin 7 roindsaig Menestes 7 rola tar bord na loingi 'san 1000
 fairgi, 7 rogab fen sduir a luinge. Rosoich dono Menestes
 iarna lothrugad docum tire .i. luamairi luinge Gias, 7 adnagaid⁴
 181 an dæcursluagh² o gairib uime. Berid dono Sergestus³ 7 Menes-
 tius for luing Gias 7 fobraid Sergestus broinde a luinge do breith
 189 seach luing Menestius. Ataigh⁴ Menestius a[g] gressacht a 1005
 muintire andside: "A anradu inmuine," ar se, "denaidh calma.

¹ MS. tractaib² d sup. lin.³ r sup. lin.⁴ MS. d for g

and he appointed a prize for his victories to whichever of them could gain a victory, to wit, inwrought arms, and coloured vestures broidered with gold and silver. These are the captains that were chosen for the contest: Gyas, with his ship named Chimaera; Cloanthus, with his ship named Scylla; Mnestheus, too, with his ship named Shark; Sergestus, with his ship the Centaur. The distance that was appointed for the race was to the rock that was on the sea yonder before them opposite the harbour, out to that rock, and back again to the harbour. Accordingly, these captains proceeded, handsomely and gaily dressed, aboard their ships, and put their ships in position; and they brought their crews with them, and set them on their benches as was meet; and they put all their oars in their places; and after that they were waiting for the signal when it should be time for them to start. When their arrangements were completed, a trumpet was sounded for them as a summons to go to sea in a racing contest. Therefore when they heard the note of the trumpet, they dashed forth at once in rivalry upon the sea. It was stubborn, strong, sturdy; it was brave, heroic; it was very stoutly, manly, cautiously that that contest was carried on by the valiant soldiers of Troy to gain a lead. Owing to the greatness of their tumult, the echo of them was on the shores. The ship of Gyas took a long lead of them at once. Cloanthus was next the ship of Gyas. After these the Shark and the Centaur, in the same course and at the same speed, made a closely contested match. At that instant Gyas said to Menoetes: "You allow the ship too far off the land." Menoetes rose up, and did not allow the ship to approach the rock near land. Cloanthus approached the ship of Gyas; and Cloanthus steered his ship between Gyas and land. Then Gyas became enraged, and went to Menoetes and threw him overboard into the sea, and himself took the helm of his ship. Menoetes, however, the pilot of Gyas' ship, after his immersion, reached land; and the mob gave vent to peals of laughter at him. Therefore Sergestus and Mnestheus overtook the ship of Gyas; and Sergestus attempted to shoot the prow of his ship past the ship of Mnestheus. Mnestheus then addressed himself to urging his people: "Beloved warriors, show courage. Though we do not get quite

- ÆN. Gen g[u] roisim tossach doraith, nachum-legid fo deiridh.”
 V.
 190 Doberaid andside co dichra lasin imrum foirind luingi Menestius.
 226 In tan tra robadar forin combaig sin .i. Menestus 7 Sergestus,
 204 focerd in long i roibi Sergestus 7 lenaid for carraic, 7 adnaghaid 1010
 lucht na luingi a ngair estib, 7 adnaghaid a[c] tarraing oirech a
 209 luingi don charraic, 7 ic tinol na ramadh robristea do threthan
 na fairrgi acu. Cen tra robai Sergestus cona muihtir isin gabud
 210 sin, teid Menestius, 7 se forbailid, secu, 7 fobraid for tarrachtain
 luingi Gias, 7 teid seach luig Gias, 7 ni roibi roime in tan sin 1015
 225 acht in long i roibi Cloantus, ar is iside'na hænur robai rompu in
 tan sin. Robhai tra combaig mor elir in da luig sin. Ni raibi
 neach dib i n-allas. Ba laidir fortren feramail roferad an
 229 combaigh sin, Menestius a[g] gresacht a muintire co roistis
 tossach, ar ni roibi rompu acht æn long; Cloandtus, dono, ac 1020
 nertad a muintire na rolegtis uaidib an tossach tart[h]atar don tus
 234 na cairrgi. Is doigh tra rosoisid Menestus tosach meni soised
 Cloandtus a muinigin¹ na ndea muiridhi, 7 meni gellad edpurta
 do denum doib, ar tosach do tabairt do. Rosoich tra Cloandtus
 tria atach a deao, 7 tria dhaigimrum a muintire, port rompu uili 1025
 245 ar tus. Fograid Ænias andsin o guth mor ba he Cloandtus ruc
 246 buaid na coimlinge. Bert do mind do luih fora chend i comartha
 buadha do breth do. Dobeir a onoir choir do cach dib iarsin.
 Dobeir talland airgit 7 lend chorera chorrthurach do Chloantus.
 259 Dobeir do Menestus² luiirigh tredhualaigh cona cathbarr oir 7 1030
 284 airgit, 7 in cetna do Ghias, 7 dobeir do Sergestus druin[i]g
 maith ar tesargain a muintire in tan ros-la forsinn carraic.
 286 O tairnic tra in combaigh³ sin na long, teid Ænias gusna
 sloghaib robatar immalle fris i m-magh fairsing bai i comfhocus
 doibh i ndentais sloig Sigile ænach. O rosiachtatar tra uili in 1035
 mag sin, roraid Ænias friu: “Dentar,” ar se, “combaig³ reotha
 201 7 cebe beras buaid and, do(col. b)berthar do luagh a buada.⁴”

¹ MS. clo. [leg. clō] a. muinidin² en sup. lin.³ MS. combaid⁴ MS. buaga

first place, do not let me be last." At that the crew of Mnestheus' ship addressed themselves strenuously to the rowing. Now whilst Mnestheus and Sergestus were engaged in that contest, the ship on which Sergestus was, struck, and stuck upon, a rock, and the crew of the vessel uttered forth their shout; and they fell to dragging their ship's prow to the rock, and collecting their oars that had been broken by the raging of the sea. Now, while Sergestus with his people was in that peril, Mnestheus, overjoyed as he was, forged past them, and attempted to overtake the ship of Gyas, and he forged past her; and at that moment nothing was before him but the vessel on which Cloanthus was, for at that moment she alone was before them. There resulted, therefore, a great struggle between these two vessels; neither of them hung back. Strongly, vigorously, manly was that struggle carried on, Mnestheus urging his people to gain first place, for nothing was before them but one ship; Cloanthus, on the other hand, encouraging his people not to let slip from them the lead they secured commencing at the rock. And it is likely Mnestheus would have secured a lead had not Cloanthus put trust in the gods of the sea, and had he not promised to offer sacrifices to them for giving him the lead. Accordingly, Cloanthus, through invoking his gods, and through the superior rowing of his people, reached port first before them all. Thereupon Æneas proclaimed with a loud voice that Cloanthus had gained the victory in the race. He presented him with a crown of laurel for his head as a sign of a victory won by him. After that he bestowed upon each of them his proper honour. He gave a talent of silver and a purple fringed tunic to Cloanthus. He presented to Mnestheus a triple-looped shirt of mail with its helmet of gold and silver, and the same to Gyas; and he presented to Sergestus a good embroidress for saving his people when they went upon the rock.

Now when they had finished that contest of the ships, Æneas went, with the hosts that were along with him, into a wide plain that was near them, in which the hosts of Sicily used to hold a fair. Now when they all reached that plain, Æneas said to them: "Let a contest for running be held, and whoever secures the victory therein, to him will be given the reward of his victory."

ÆN. O roclos int aithisg *sin* do rad do Ænias, tainic cach as cach
 293 ^{v.} *aird and .i. tancatar Troianaigh 7 Sigelda i cumusc fri araili.*
 Tainic Nisus¹ 7 Eoarilius a *tus* do muintir Ænias. Tainic dono¹⁰⁴⁰
 Diore 7 Salius 7 Patron do Troianaib fos. Tainic dono Elinus 7
 300 Paropesta oglach Sigelda. Tainic sochaidi la tæb in fhiallaigh
sin. Roraidh dono Ænias friu *sin*: “Na bidh domeanmain
 305 *foraib, uair* dogentar *bar riar, uair* ni bia neach agaib *gan* ni.
 Doberthar a *riar* comadhais² do chach uair.” O roraid Ænias¹⁰⁴⁵
na briathra-sa, suidhigther cach dib *ina* inadh³ techta, 7 reathaid
 318 *iarsin* o rochualatar guth *in* stuic. Berid Nisus ead foda uaidibh
 fochetoir. Is e fa neasa do .i. Salius, 7 re fhota etaru, Epriailius
 322 isin treas lug, Elenus *ina* ndiaid sen. Diore dono i comfhocus
 do Elenus *ina* dhiaidh. Rosoighset amlaid *sin* co focus⁴ don¹⁰⁵⁰
 chomhartha. In tan *tra* ba haine do Nisus ic rith rompu, focerd
 329 i fuil⁴ baili in romarbad mairt gairit roime *sin*, 7 Nisus isin
 fhuilredh *sin*, doroich Sailius cuigi. Nos-indsaighend Nisus dia
 tairmeasc *ar* chind daigh co ndeocha[d] Ebrialas, *ar* ba fear cara-
 334 draidh do he, 7 ba fearr la Nisus Ebrialus do breith buadha *ina*¹⁰⁵⁵
 Sailius. Dothoit dono Sailius le Nisus co mbatar ’na ndis *ina*
 337 laighi. Teit Aurilius seocu andside conid e rosiacht *ar tus* in
 comhartha, Elenus *iarsin*, Diore fo deoidh. O roferad *tra* in
 348 combaigh,⁵ dorad Ænias *in* tuarastal do chach dib amal ro-
 dechtait.⁶ 1060

364 Roraidh Ænias: “Dentar,” *ar* se, “cluichi ceast againd
 fodesta.” Adracht andsin Daires Frighius 7 rogab ceasta uimi .i.
 405 lamana iadside do shechidh tairb robidis fo lamaibh na miled
 co roichtis a *formna* 7 a slinnena 7 cengal etaru tiar *fora formna*,
 7 ialla a cendaib a mer 7 mill luaidi forrthaib, 7 congebid¹⁰⁶⁵
 ceachtar⁷ in da miled na mill *sin* di[a] araile. In tan robitis
 coimeolaigh is *and* foceardaid na mill *sin* i cendaib araile acu.
 In tan dono nachad coimeolaich traisc[ir]ther int aineolach.
 382 Atraigh⁸ iarum Daires, [7] dobeir les tarb, 7 a aiderc *ina* laim, 7 is ed

¹ MS. Misus² MS. comaghais³ MS. kinadh⁴ MS. co fhocus, i fhuil
or = rodleht-ait ?⁵ MS. combaidh⁷ MS. ceachtar⁶ = ro-n-techtait, after amal ?⁸ MS. atraidh^a cf. TT¹. 419.

When they heard that announcement made by Æneas, all came there from every quarter. Trojans came, and Sicilians, mingled with one another. First of Æneas' people came Nisus and Euryalus. Then besides of the Trojans came Diores, Salius, and Patron. Then came Helymus, and Panopes, a youth of Sicily. A multitude came besides that company. Then Æneas said to those: "Be not ye discouraged, for your pleasure will be done, since there will be none of you without something: to each of you his reasonable pleasure will be given." When Æneas had uttered these words, each of them was placed in his proper position; and after that, when they heard the note of the trumpet, they raced. Nisus drew a long distance away from them at once. Next him was Salius with a long space between them. Euryalus in the third place; behind them Helymus; then Diores close behind Helymus. In that manner they drew near the mark. But whilst Nisus was splendidly running before them, he came upon blood where beeves had been slaughtered shortly before that, and [while] Nisus [lay] in that gore, Salius reached him. Nisus assailed him with intent to obstruct his progress, in order that Euryalus might pass, for [Euryalus] was a man of friendly relationship with him, and Nisus preferred that Euryalus should secure a victory rather than Salius. Salius accordingly fell through Nisus so that the two were prostrate. Euryalus thereupon went past them, and was the first to reach the goal, then Helymus, Diores last. Now when the contest was over, Æneas gave the meed to each of them as they had deserved.

Æneas said: "Let the game of cestus be played by us now." Thereupon Dares, the Phrygian, rose up, and donned the cestus. These are gloves of bull-hide which used to be on the hands of the soldiers up to their shoulders and shoulder-blades, a ligature between them, behind, over their shoulders, and thongs from the points of their fingers" with masses of lead upon them; and each of the two soldiers wielded these masses against his antagonist. In the event of their being equally skilful, then they dash those masses against the others. When they are not equally skilful, however, the unskilful one is knocked down. Now, Dares rose up, took a bull, holding

ÆN. roraid: "Mata don tshlogh neach lasin eter in tarb-sa da chos-1070
 V. num, tæ̃t alle co feram gliaidh." Bad comlund ro[gh]na Daired
 383 cluichi quest. Ni roibi do Troianaib fer a freagra acht Alaxandair
 370 mac Priaim a cluichi quest. Is lais adorchair buiden rotren isin
 cluichi sin fos ac leabaid Eachtair meic Priaim. Bai dono
 378 Daireid fri re cian, 7 ni fhuair neach do Troiandaib na do 1075
 Shigeldaib dia fregra. Robai dono isin airecht in tan sin senoir
 iar cur a militachta de do muintir Acestes 7 i[s] sochaidi dia ruc¹
 buaidh cluichi cest in tan fa² hog .i. Eantellus a ainm side.
 387 Adaigh³ do[no] Acestes ic faslach for Antellus tocht i n-agaidh
 Daired, 7 is ed roraidh fris: "A threnfhir thoghaidhi 7 a chuin-1080
 300 gidh coimnert cotaigtheach, is dimain dund gach buaidh tucsam
 cugaind as gach aird in tan nach dingbai Daired dind andiu."
 308 "Is demin," ar Anteallus, "dia mad he in tan rom-ba-sa co
 luthmar lan dom brighaibh dotisad Daired do chuindghid
 chugat, rochoiscfind-sea co luath don muirnn fora ta. Andiu 1085
 immorro in tan isin (461) senoir ni cubaidh rim comlund re fer
 401 n-og co luth 7 co l-lathar"; 7 taisbenaidd duib cesta Eirich
 robatar aigi, 7 as dib rochathaig Eiric fri hErcuil, VII seicheda
 405 tarb intib co mellaib luaidi estib. Rosochtsat uile 'ca fegadh
 ara romed leo 7 is mo dono roshocht Daired inas cach. Roraid 1090
 410 in senoir andsin: "Robad ingnad lib dia mad iat ceasta Ercail
 adchithea o rochathaig fri hEric, 7 masa omun la Daired tiach-
 417 tain i n-aigidh na cest sin fuil umum-sa, cuireadh a omun uadh, 7
 cudumaigh[th]er ar ceasta": 7 focerd de a cheasta 7 cudrum-
 424 aighther la hAchaistes 7 la hÆnias iat fri ceasta Daired 7 do[t]hæd 1095
 iarsin co hinad in chomlaid 7 doroich Daired 7 cumaiscit 7 a
 ceasta andsin 7 focherdaid gliaidh croda churata andsin .i.
 429 Daired 7 Antellus. Esairgther o cheachtar de a chele co fortren⁴
 feramail 7 co læchda laidir lamchar 7 co fichda fergach fuirechair

¹ MS. ruch² MS. fæ̃, tampered with by later hand.³ MS. adaidh⁴ MS. fæ̃tren^a desire, or darling

its horn in his hand, and said: "If there is anyone of the host who is able to contest this bull, let him come hither that we may wage battle." Dares' favourite contest was cestus-playing. Of the Trojans, there was no man a match for him, in the game of the cestus, but Alexander, son of Priam. By him fell a valiant multitude in that game also at the tomb of Hector, son of Priam. Well, Dares waited for a long time, and found not any of the Trojans or of the Sicilians to match him. There was, however, in the assembly at that time, among the following of Acestes, a veteran who had retired from active service; and who, when he was young, had borne away from multitudes the victory in the game of the cestus. He was named Entellus. Now, Acestes set to urging Entellus to enter against Dares, and this is what he said to him: "Chosen champion and hero,^a steadfast, loyal, vain for us is every victory we have gained from every quarter as long as you do not rid us of Dares to-day." "It is certain," quoth Entellus, "if it had been while I was lusty, in full possession of my powers, that Dares had come to challenge you, I should soon have chastised him out of his present ardour. To-day, however, when I am an old man, it is unseemly for me to fight a duel with a young man of strength and vigour." And he showed them the cestus of Eryx which he had, and which Eryx had fought with against Hercules, composed of seven bull-hides, with masses of lead attached. They were all silent, a-gazing at them because of what seemed to them their great size; and Dares was even more silent than the rest. The veteran thereupon said: "You would wonder, if you saw these cestus of Hercules, when he fought with Eryx; but if Dares is afraid to come against those cestus that I have on, let him cease to fear, and let our cestus be made equal"; and he cast his cestus from him, and they were by Acestes and by Æneas made equal with the cestus of Dares; and he came after that to the place of combat, and Dares arrived, and they, with their cestus, engaged there, and a fierce and heroic battle was waged there by Dares and Entellus. Each of them struck the other bravely, manfully; and heroically, strongly, dexterously; and fiercely, irefully, warily, over their flanks, on the cheeks, and

ÆN. tara slesa, forna lecnib, 7 forna mullaigib comdar crechtaigh 1100
 V.
 443 crolintigh 7 dobeir Antellus in tan sin sinidh fair i n-airde, 7
 tocbaidh in laimh ndeis co mbai os mullach nDaired 7 rob ail
 do builli digla do fhuirmed a mullach nDaired. O'dconairc
 Daired inni sin, scuchaid ara cul riasin m[b]uilli cona tairtheadh
 in builli e, 7 o nach tarthaidh¹ in builli tend for Daired, dothuit 1105
 417 Anteallus a ndiaidh in builli rodichra tuc co mbai a gnus fria
 451 lar. Laither gair mor andside co clos co clethi nimhe, 7
 adnagh'aid fo combaigh¹ chuigi Sigelda 7 Troiandaigh, 7 rosoich
 Achestes chuigi for tus 7 ros-tocaib he, 7 ba nair le hAnteallus
 454 inni dorala do 7 dos-fic² a brig 7 a bruth in trenmiled, 7 tintoidh 1110
 aris dochum in comlaind, 7 ba maing do Dhaired tairisimh ara
 chind in tan sin, 7 ba fearr do na toirised. Ron-esairgind
 Anteallus in tan sin co fichda fergach furechair co ngresaig³ d'a
 457 deis 7 d'a cli imalle cona cæmnacair a cend da tobail lais, 7
 cor'emhid fair i[c] teichedh remhe ocus Antellus ica sruigledh 1115
 460 d'a deis 7 d'a cli i n-æn fheacht. O'dconairc Ænias Daired do for-
 rach do Anteallus adraig d' fhoirithin⁴ Daired ocus nos-tesairgind
 463 aire, 7 scuirid in deabaid, 7 berair Daired etir dis iarsin dochum
 na long, 7 nocho toi[ri]sed a sceith fhola, 7 focerdad brui-
 470 righ a fhiacal amach lasin fhuil. Doberar in tarb iarsin co 1120
 hAntellus 7 dobeir Antellus bem d'a cest do etir a da adairc co
 480 robris in cend cosin inchind 7 co ndorchair for lar gan anmain
 and, 7 dobeir fretech na dingned cluichi ceast o sin amach.
 485 Roraidh Ænias iarsin: "Dentar imurbaigh¹ shoigdeorachta
 487 agaid fodesta." Cengailter colum agaib iarsin do feren seoil 1125
 492 luingi Sergesti [sic], 7 dosæg⁵ Agestes 7 Ipocon 7 Menestius 7
 Eredtion 7 tairthit a fidbaco⁶ 7 gabait a soighid 7 focarrtar
 490 craind⁷ etaru cia [dia] toicherad⁸ ar tus int en da lot. Tochraid
 do Ipocon tosach, Me[ne]steus ina diaidh, Eretion iarsin, 7
 502 Achestes fo deoidh. Doleig iarum Ipocon a shoighit co ndechaid 1130

¹ Ms. dh for gh² Ms. dos-fich³ Ms. ogresaig⁴ Ms. d'fhoiricin⁵ Ms. dosæd⁶ Ms. fidbaco⁷ Ms. crand⁸ Ms. toicherud^a A stretching up upon him^b Laws, Gloss., 417.

upon the crowns, so that they were covered with wounds and gore. At that moment Entellus essayed an even-down^a stroke upon him; and he lifted his right hand so that it was above the crown of Dares, and he wished to plant a vengeful blow upon the crown of Dares. When Dares observed that movement, he retreated before the blow, so that the blow might not overtake him, and since the blow did not take effect on Dares, Entellus fell after the tremendous blow he aimed, so that his face was upon the ground. Then a loud shout was uttered, so that it was heard to the welkin; and Sicilians and Trojans pressed towards him in emulation, and Acestes reached him first, and raised him up; and Entellus was ashamed of what had happened to him, and his valiant soldier's strength and spirit came to him, and he turned again to the conflict; and alas! for Dares, to stand before him at that moment; and better had it been for him that he had not stood. Entellus kept smiting him at that moment fiercely, angrily, warily, incessantly, with his right and left together, so that [Dares] could not lift his head; and it was impossible for him to flee before him, since Entellus was scourging him with his right and left at the same time. Æneas, when he perceived that Dares was overmatched by Entellus, came to Dares' rescue, and delivered him from his antagonist, and the contest stopped. After that Dares was borne between two towards the ships, and his vomit of blood did not stop, and he was throwing out fragments of his teeth along with the blood. After that the bull was brought to Entellus, and Entellus, with his cestus, gave him a blow between his two horns, and broke the skull unto the brain, so that the bull fell there lifeless to the ground; and he took a vow that he would never engage in the game of cestus again.^b

After that Æneas said: "Let a contest in archery be now held by us." Thereupon a dove was bound by them to the mast of Serestus' ship, and Acestes approached, and Hippocoon, Mnestheus, and Eurytion, and grasped their bows, and took their arrows, and lots were cast among them to whom it should first fall to shoot the bird. It fell to Hippocoon first; after him, to Mnestheus; then to Eurytion; and to Acestes last. Accordingly,

ÆN. isi[n] feren seoil. Doleic Menestius iarsin a shoighit co roledair
 V. in snaithi robai im chois in eoin aga chengal frisin (col. b) crand
 507 7 ni roletair int en, 7 dochuaid int en iarsin for foluamain fon
 513 reim sin i n-airdi ær. Dos-farrlaic dono in tan sin Eredsiön a
 516 shoighit isin ær for amus in eoin, 7 ron¹-anic he, 7 dothuit, 1135
 7 se marb, dochum lair. Achestes dono ni roibi aigiside ni
 dothelgfeð² d'a shoighit a haithli in eoin do marbad, conid edh
 521 doroini isin uair sin do thaisbenadh a urchair 7 a dibraicthe.
 525 Rothelg iarsin a shoighit, 7 lasaidh in tshoighet isin ær amal
 soighnen, 7 roinnngantaigh na sloigh inni sin. Roraid Ænias: 1140
 534 "Is maith," ar se, "in celmuine ut, uair is e uaisli Achestes
 icna deib fodera sud." Dobeir dono Ænias aisceda mora 7
 maine imda do Achestes d'es a buadh[a] 7 dobeir a techta
 do chach o sin amach.

546 Dogairm Ænias chuigi in tan sin Epiritiden comalta Asgain, 7 1145
 roraid ris ina sanais: "Eirg," ar se, "co luath, 7 abair re
 550 hAscan tinolad æs ocbaid in tiri cona n-eachaið, 7 coraighed³
 marcshluagh mor aigi co maithib in tire uime, 7 ticed co croda
 'chum in ænaigh chugaind, 7 Asgan rompu cona airmgaisced forin
 571 ech buada tuc Didhain damhsa, 7 dentar ænach suairc siræbaind 1150
 aigi a n-onoir a senathar Anachis." Doroine Asgan dono amal
 574 roraidh Ænias, 7 tancatar in gasraid gegdha sin rompo isin
 ænach, 7 roferadh co haibind oiregda int ænach.

Ocus ba hadbulcuimnech le hIunaid a ainride la Troianaib,
 606 7 faidid Iris uaithi dochum bandrochta na Troianach baili i 1155
 614 rabatar ica longaib, 7 siat ac toirsi 7 ag acaine Anachis 7
 a mbethad fen 7 ara fot leo robadar for loingis a tir do tir gan
 oirisim i n-æn baile. In tan tra robatar forna himraitib sin,
 618 doroich Iris chucu, 7 saighidh⁵ etaru i medhon i ndelb Brea
 623 seitig⁴ Timoire. Is ed roraidh riu: "A Troianu trogha, is 1160
 doiligh⁵ daib int imthus fora taithi o thir do thir fri re cian ac
 629 indsaighid Edaili, 7 Edail for bar techid. Ba coro tairisim

¹ MS. roan A less likely reading is ron-conanic, 'he was able for it'

² MS. dothelgfeð

³ MS. coraighet

⁴ MS. seitid

⁵ MS. dh for gh

^a The text gives the place-name Tmarí as in v. 620, a lectio difficillima.

Hippocoon shot his arrow, and it lodged in the mast. After that Mnestheus shot his arrow, and cut the thread that was round the bird's foot binding it to the mast, but it did not wound the bird; and then the bird went fluttering away over that company high in air. Thereupon Eurytion also discharged his arrow into the air at the bird, and he reached it, and it fell dead to the ground. As for Acestes, nothing remained for him to shoot at with his arrow after the bird was killed. This he did, however, at that time, to show his shooting and archery. He then shot his arrow, and the arrow flamed in the air like a thunderbolt; and the hosts wondered at that thing. Æneas said: "Good is yon omen," quoth he, "since the cause of yon is Acestes' nobleness in the sight of the gods." Therefore Æneas gave great gifts and many treasures to Acestes after his victory, and he gave his meed to all the rest.

At that moment, Æneas called to him Epytides, Ascanius' foster-brother, and said to him in a whisper: "Go quickly," said he, "and tell Ascanius to assemble the young men of the land, with their horses, and let him marshal much cavalry by him, with the nobles of the land around him, and let him come bravely to us at the assembly—Ascanius at their head, with his armour, on the charger which Dido gave me—and let a pleasant, very joyful assembly be held by him in honour of his grandfather Anchises." Ascanius therefore did as Æneas said, and that stripling troop advanced into the assembly; and pleasantly and with dignity the assembly was held.

And Juno was very mindful of her wrong at the hands of the Trojans; and she sent Iris away where the Trojan women were, at their ships, mourning and weeping for Anchises, and for their own life, and the length of time, as they deemed, they were voyaging from land to land without staying in one place. Whilst they were speaking of these things, Iris came unto them, and advanced to the midst among them, in the guise of Beroe, wife of Doryclus,^a and said to them: "Wretched Trojans, hard for you is your present wandering from land to land for a long time, seeking Italy, and Italy fleeing from you. Better

ÆN. ^{v.} *sund* ac Sigil ag Achastes *uair* tainic Casandra banfhaith
 636 chugumsa i fis, 7 is *ed* roraidh: “Denaídh Trae *sund* i Sigil, 7
 oirisídh inti, 7 loiscídh *bar* longa”; 7 teit *ina* fiadnaisi, 7 *dobeir* 1165
 643 tenid *isna*¹ longaib, 7 rosóchtsat *and*side in bandrocht Troianach
 645 7 ní fhedatar cidh doghentaí. Ba handsíde roraid Pírgo, mui-
 mech claindi *Priaimh* 7 is i ba sine *imorro* don bandrocht: “A
 650 maithrí *inmaini*,” ar si, “ní hÍ Brea dochíthi, *uair* rofagbus-[s]a
 Brea i *n-eslainti* *ina* leabaidh annossa, 7 ní hetear le tiachtain 1170
 isin tinol-sa, *acht* is bandea eigin tuc in comairlí ud duibh, 7 is
 follus asa rusc 7 asa *himtheacht* 7 a foghur a gotha *conid* bande
 hi.” In tan tra robatar *forsna* briathraib sin, teid Iris *ina*
 657 fiadhnaisi [for] foluamain isin ær. O ’dconnatar-sum sin ba
 derb leo is ona deib tucad in comairle ut doib. Doraidset 1175
 664 uili ba combaidh³ do loscad a long. Rosoich in scel sin
 dochum (462) in ænaig na loscadh, 7 fegaid lucht in ænaich
 666 dochum na long *co n-acatar* in ciaich 7 in lasaír dona longaibh ica
 loscadh. Dotæthsat tra lucht in ænaig *etir* cois 7 cairptheach
 676 do thesargain na long. In tan atconnatar na mna na sloigh 1180
 ina ndochum nos-geb omun rompu 7 ba haithrech leo inni
 doronsat. Atnagait⁴ na sluaigh ac dibud na tenteadh 7 ac tesar-
 gain na long o doruachtatar. In tan doruacht Ænias dathogaibh
 686 a lama ag atach na ndea co tisadh cobair uaidib do tesargain
 693 na long. Nir’bo cian doib tra co tainic duibshin 7 fleachad⁵ 1185
 trom gu rodibastair in tenid uili 7 *cona* raibi *acht* airim cethrí
 700 long d’esbaid *forna* longaib. Ba snimhach tra Ænias don gnim
 sin 7 nir’fhidir cidh dogenadh. Tic chuigi in tan sin in senoir
 Nautes 7 roraidh⁵ ris: “Na dena snim don melladh tugadh
 fort, *acht* dena mo chomairlí-sea .i. tobair Achestes chugut 7 1190
 713 athain do do sheanoire 7 t’æs mbædbudh 7 gach æn lasa scíth
 beith imaille frit for fai[r]gi 7 tuc t’æs mbeodha lat co hEtail.”
 Tainic adhaigh⁶ doib iarsin 7 rothogaib Anachis .i. a athair
 722 cend do Ænias isin aidchí sin 7 roraidh fris: “Dena,” ar se,

¹ MS. isin ² MS. he corrected to hi ³ MS. combaigh ⁴ MS. atnadait
⁵ MS. roraidhet ⁶ MS. ghaidh

^a lit. of the burnings

were it to tarry here in Sicily with Acestes, because Cassandra, a prophetess, has come to me in a vision, and said: "Make a Troy here in Sicily, and remain in it, and burn your ships"; and in their presence she went and applied fire to the ships; and there the Trojan women were silent, and knew not what to do. It was then that Pyrgo, foster-mother of Priam's children, spoke, and she was the oldest, moreover, of the women: "Beloved matrons," said she, "it is not Beroe you see, since I left her but now in her bed in sickness, and she is not able to come into this gathering; but it is some goddess who has given you yon counsel; and it is plain from her eye, and from her gait, and the sound of her voice, that she is a goddess." Now, whilst they were uttering these words, Iris came before them, hovering in the air. When they saw that, they were convinced it was from the gods yon counsel was brought to them. They all said it was a common desire to burn their ships. That tale of their being burnt^a reached the assembly; and the people of the assembly looked towards the ships, and beheld the smoke, and the flame from the ships a-burning them. Well, the people of the assembly, both footman and charioteer, came to save the ships. When the women saw the hosts approaching them, they were seized with terror before them, and they repented of what they had done. After they had arrived, the hosts set to extinguishing the fire and saving the ships. When Æneas arrived, he lifted up his hands, beseeching the gods to send help to save the ships; and they did not have long [to wait] till there came foul weather, and a heavy downpour of rain, so that it extinguished all the fire, and there was none but a total of four wanting from the ships. Now Æneas was distressed at that deed, and knew not what to do. At that moment the aged Nautes came unto him, and said to him: "Do not grieve about the deception which has been practised upon you, but follow my counsel. Summon Acestes, and commit to him your aged persons, your feeble folk, and everyone who is weary of being with you upon the sea, and bring your people of spirit with you to Italy." Night came upon them then; and Anchises, his father, appeared to Æneas that night, and said to him:

- ÆN. “in comairle tuc Nautes duid, 7 beir lat a n-as¹ fearr gal 7 1195
 V.
 728 gaisceadh dod muintir co hEtail, ar fugeba catha i n-Edail co
 dur doiligh, 7 rigi a les firu beodha do breth lat inti ocus fagaib
 th’anrighe a Sigil ag Achestes, 7 erig iarsin do agallaim Sibilla,
 735 7 dobera Sibilla onoir 7 eolus duidsiu gusna grianbhrughaibh
 iffirn bail i mbim-sea,² 7 adchifea-su andsin gach æn genfis uaid 1200
 737 do righaib 7 flathaibh i n-Etail 7 a ngeba do dinghnaib 7 cath-
 740 rachaib i n-Edail”; 7 o roraidh Anachis na briathra-sa roling
 isin ær iarsin. Doroine Ænias in comairle sin 7 roaithnestair
 749 [do] Achestes in foirind diar’b ail tairisimh i Sigil 7 rogab-sumh
 uad, 7 dorad failte 7 inad cathrach doib 7 doronsat a tomus a 1205
 755 ndis Ænias 7 Achestes rigmhur na ratha, 7 dochoraigset do
 reir crandchair in chathair sin .i. a chuid do chach dib don
 chathraich, 7 doradsat cuma na Trae furre. Ocus o thairnic
 tra doib ordugudh a cathrach amal ba coir doib, 7 o thairnic
 763 aithniugud a long 7 a lesughudh, tainic feth 7 coir na gaithi 1210
 doib. Tancatar ar æn dochum in puirt a mbatar na longa, 7
 766 robatar re hedh lai co n-aidhchi ac imagallaim andsin ria
 n-imscaradh 7 ba bronach toirrsech ciamair geranach int im-
 scaradh sin. In lucht diar’b ail toirisimh i Sigil ar³na toirr-
 siugud a tir do thir, ba ferr leo teacht ar æn ria muintir co 1215
 770 hEtail anas toirisemh dia n-es a Sicil. Nos-comdhidnand Ænias
 dono in tan sin o briathraib ailgenaib 7 nos-aithnend a l-laimh
 Achesdes 7 toirisidh a Sigil.
 775 Dogni dono Ænias (col. b) edhburta dona deib .i. do
 Neptuin 7 dona deibh muiridib ar cheana, 7 tic feth 7 coir na 1220
 gaithi doibh, 7 seolaidh in coblach amach for fairgi, 7 seolaidh
 833 rompu Palamurus .i. luamairi luingi Ænias, 7 seolaidh in la sin
 co haidhchi, 7 ba cendais re[t]hineach in aidhchi sin 7 dothuit
 a codludh cu trom forna feraib, scithchaib iar sæthar doib
 838 imruma in læ co n-aidchi⁴; 7 tic dono Somnus .i. dia in colluta 1225
 842 esidhe a ndelb fir do muintir Ænias, Probandus a ainm side.
 Tic co Palamurus 7 adbert fris: “Ad scith adrasda, 7 atait

¹ MS. inis² MS. binnsea, with p. delens under n³ l. iar⁴ l. co haidchi, which is translated.^a lit. they put the plan of Troy upon it.

“Follow the counsel,” said he, “that Nautes gave you, and take with you to Italy those of your people that are best in valour and prowess; for you will find hard and toilsome wars in Italy, and you need men of spirit to take with you thither, and leave your weaklings in Sicily with Acestes; and then go to speak with Sybil, and she will give you honour and guidance to the Elysian fields of Hades, where I am; and you will see there every one that will spring from you of kings and princes in Italy, and what you will receive of forts and towns in Italy.” When Anchises had uttered these words, he then leaped into the air. Æneas followed that counsel, and he committed to Acestes the people that wished to remain in Sicily; and he accepted them from him; and gave them a welcome and a site for a town; and they twain, Æneas and Acestes, made out by measure the chief wall of the fort; and they laid out that city according to lot, assigning to each of them his part of the city, and they planned it like Troy.^a Well, when they had finished arranging the city as was fitting for them, and when they had finished rebuilding their ships, and repairing them, there came to them a calm and a fair wind; and they came together to the harbour where the ships were lying, and they remained for the space of a day and a night conversing there before their parting; and sad, sorrowful, gloomy, plaintful, was that parting. Those who wished to remain in Sicily, after their weary wandering from land to land, would rather have gone along with their people to Italy than have remained behind them in Sicily. Æneas, however, comforted them at that juncture with pleasant words, and committed them to Acestes’ charge; and they remained in Sicily.

Now, Æneas offered sacrifices to the gods, to Neptune, and to the other sea-deities; and there came to them a calm and a fair wind, and the fleet sailed forth to sea, and before them sailed Palinurus, the pilot of Æneas’ ship; and they sailed that day till night, and that night was mild, serene; and their sleep fell heavily on the men, tired after their toil in rowing the day till night; and moreover came Somnus (he is the god of sleep) in the guise of a man named Phorbans of the people of Æneas. He came to Palinurus, and said to him:

ÆN. cach ina codlud isin luing 7 is re[thi]nech in muir, 7 codail
 V. athach becc, 7 leg damsa in sdiuir do gabail." "Ni legiub," ar
 845 Palamurus, "is morfeacht rom-breg in fairgi 7 ni thibur tæb 1230
 854 ria." Crothaid Somus andside, iarna tumad i sruth Lethi, in
 gesga bai 'na laim, 7 dothoit a chodlud fair focetoir. Amal
 rochodail, focheard Somus dar bord na luingi, 7 ni roibi a
 860 cobair de dia cur isin fairge, 7 adnaigh¹ Palamurus ac digairi 7
 ag atach luchta na luingi, 7 ni rofregairset do nogur' bathad. 1235
 867 Ocus in tan rofairig Ænias in long do bheth for fordul gan
 luamaire oga follumnugud, eirgidh fen, 7 teid forin lai. Is ed
 roraid: "Trough sin a dei Palamurus. Is trom a ghalar form
 VI. a beith anocht for muir gan adnacul"; 7 sdiuraidh Ænias
 2 in long iarsin co port Obea, 7 tiagait in coblach a tir² andsin, 7 1240
 fadaid tenid doibh, 7 fuinit 7 berbaid biada fos.
 9 Teid dono Ænias in tan sin do agallaim Sibilla, banfaith
 amra iside, i n-uaim i n-Eboea, 7 Apaill doberid fis di; 7
 o rosiacht tra Ænias ina dochum, raidis fria: "A Shibill ronæmh,
 65 aga ta fis na todochaide 7 na cobra, nach can acht fir dogres, 1245
 in roichim-sea Etail, 7 in fuil forba for ar nguasachtaib inar
 Troianaib?" Is edh roraidh Sibilla fris[s]ium: "Soichfiur-su³
 85 co hEtail, 7 geba flaithus Edaili, 7 dobera rigan inte 7 fogeba
 morchogadh 7 morimnedh a fochaind na rigna sin aga cosnum
 95 rit. Arai sin, na treig-siu dona holcaib sin Edail, ar gidh mor 1250
 n-imnid dogeba, is tusu bus fortail fo deoid, 7 in baile as nach
 saile furtacht d'[fh]agbail, is as dogeba .i. o Gregaib." Is i
 fregra dorad Ænias fuirrisi: "A ogh," ar se, "ni hanaichnidh
 103 damsa docair d'[fh]agbail guse, 7 rofetar fogeab fos. Acht ata
 æn itchi agum re cuindchidh fort. Is e m'athair Anachis rom- 1255
 117 dichumung, 7 oirchis, a ogh uasal, dimsa 7 d'Anaichis imon

¹ MS. adnaidh² MS. a tir bis³ MS. -sa corrected to -su

^a lit. his sleep fell on him
for her against thee
in Italy.

^b lit. do I reach
^c lit. in the striving
^d but cf. the Latin, do not yield to those evils

“You are weary now, and the rest are asleep in the ship, and the sea is serene. Sleep a little while, and allow me to take the helm.” “I will not allow you,” said Palinurus; “many’s the time the sea has deceived me, and I shall not trust her.” Then Somnus, after dipping the wand that was in his hand in the river of Lethe, shook it, and he^a fell asleep at once. As he slept, Somnus threw him overboard, and he could not help himself from being put into the sea; and Palinurus fell to calling to and entreating the crew of the ship (but they answered him not) till he was drowned. And when Æneas perceived the ship to be adrift without a pilot to manage her, he himself arose, and went to the tiller, and said: “Miserable is that, ye gods! Palinurus! grief for him is heavy upon me that to-night he lies unburied in the sea.” Then Æneas steered the ship to the port of Eubœa; and the fleet drew to land there; and they kindled a fire for themselves, and also prepared food, and boiled it.

Now, Æneas went at that time to speak with Sybil, a wondrous prophetess she, in a cave in Eubœa, and Apollo gives her knowledge. And therefore when Æneas reached her presence, he said to her: “Most sacred Sibyl, who hast knowledge of the future, and of fate (?), who sayest not but ever sooth, shall I reach^b Italy, and is there a period to the perils of us Trojans?” This is what Sibyl said to him: “You will reach Italy, and you will obtain the lordship of Italy, and you will take a queen there, and you will have great war and great trouble because of that queen in winning her.^c Nevertheless do not forsake Italy for these evils^d; for though you will have much trouble, you will be victorious at last, and from the quarter from which you do not expect to receive support, to wit, from the Greeks, thence you will receive it.” Æneas gave her for answer: “Virgin,” said he, “it is not unknown to me to find difficulty hitherto, and I know I shall find it still. But I have one request to ask of you. My father Anchises sent me hither to thee, to make that request, for it is not to thee impossible, and have pity, noble virgin, upon me and upon Anchises regarding that request, and this is

ÆN. itchi sin, 7 is i seo m'itchi .i. treorugudh 7 eolus uáitsiu damsa
 VI. co rius do agallaim Anaichis fuil i ngrianbrugaib iffirn." Is i tra
 126 fregra tug Sibell banfaith: "Is urusa duid dul i n-iffirn, uair is 1260
 133 ar culu ass aris. Gid doilig,¹ dono, mased a[s] saint (463) leatsu
 teacht egin i n-iffirn do fhis Anaichis, erg ar tus isin coill 7 ata
 136 i medon² na coilledh crand co nduillebar n-ordha fair, 7 dia fagba
 143 in crand sin, tarraing cugut gesgda de, 7 fasfaid gesgda aili ina 1265
 inud fochetoir, dia ndeonaiged na dei duid. Ocus muna deon-
 148 aiget, immorro, ni cumgai-siu ni do ben de dod laim na do
 iarund gid ail duit." Roraid dono fri hÆnias: "Is marb," ar
 si, "fer enec[g]rais duit dod muintir dot eis gein atæ sund, 7
 150 is gad mor ic lucht in choblaig uile a eg in fir sin." Ba dubach, 1270
 158 dono, Ænias don sceol sin, 7 teid dochum in coblaigh, 7 Achates
 imalle fris. In tan rosiachtatar dochum a coblaigh, is and
 163 robai Misenus stocairi Ænias marb arin traigh ara cind arna
 173 badud do deib in mara ar imarbaig¹ do fri stocairi Neptuin .i.
 177 re Triton. Adnaichther acu iarsin Misenus o bes gente. Teid 1275
 179 iarsin Ænias isin caill do iarraidh in gesgdha ordha amal
 roraidh Sibill fris, 7 adnaigh¹ ic atach Uenire co rofoillsighed
 190 do in gesgda ica mbai d'iarraidh. Nir'bo chian iarsin co n-aid
 da colaim for foluamain co ndeisitar for lar ina fhiadnaisi. At-
 geoin andside conid i Venir ros-faid chuigi iat do tabairt eolais 1280
 do in conair roraghdais na heoin roime co ndechsad ina ndiaidh.
 199 Tiagait iarsin na colaim for luamuin co hisil roime 7 sesium ina
 203 ndiaid ica leanmain cor'thoiris forin crand gusin duille n-ordha
 fair. O rosiacht Ænias iarsin gusin crand fora rabatar na
 208 colaim, 7 gne oir fora duillebur, brissid Ænias chuigi, 7 se 1285
 211 failidh, gesgda don crand, 7 teid 7 a gesgda lais, co teach Sibill
 236 7 dogni edpurta do deib iffirn amal roraidh Sibill fris, 7 o
 thainic do denum na hidpurta, rola a muintir uadh dochum a

¹ MS. d for g² MS. im.i.on

my request, to wit, guidance and direction from thee to me that I may come to have speech of Anchises, who is in the Elysian fields of Hades." Now this is the answer the Sibyl (the prophetess) gave: "'Tis easy for you to go to Hades, since ever-open are the doors of Hades; and though that is so, it is hard to come back out of it again. Yet, though it is hard, if you have the wish to go indeed to Hades, to visit Anchises, go first into the wood. There is in the midst of the wood a tree with golden leaves upon it; and if you find that tree, pluck a branch of it, and another branch will grow in its place at once, if the gods grant you their assent. And, on the other hand, if they do not assent, you cannot remove anything from it with thy hand or with iron, though it be thy wish." Moreover she said to Æneas: "Of thy folk following thee a man of honour in thine eyes is dead," quoth she, "whilst thou art here; and the death of that man is a great peril to the crews of the whole fleet." Now Æneas was gloomy at that tale, and went towards the fleet accompanied by Achates. When they reached the fleet, there lay Misenus, trumpeter of Æneas, dead on the shore before him, drowned by the gods of the sea for his rivalry with Triton, the trumpeter of Neptune. Then Misenus was buried by them according to heathen custom. Æneas went after that to the wood to seek the golden branch, as the Sibyl had told him; and he fell to beseeching Venus that she would reveal to him the branch he was searching for. It was not long thereafter till he observed two doves hovering about till they settled on the ground before him. Then he knew it was Venus that had sent them to him to guide him, that the way the birds would go before him he should follow them. After that the doves preceded him, hovering low, and he behind them, following them, till they alighted on the tree with the golden foliage on it. Then, when Æneas arrived at the tree on which were the doves, and an appearance of gold upon its leaves, Æneas joyfully broke off a branch from the tree, and [taking] his branch with him, he went to the house of the Sibyl, and he offered sacrifices to the gods of Hades, as the Sibyl had told him; and when he had finished offering sacrifices, he sent his people away from him towards the fleet, and he

ÆN coblaig, 7 rooiris a ænur 'malle re Sibill do teacht doib i n-iffirn
 VI. ar turus a ndis ar nir'bo toil do deib iffirn nech ele do riachtain 1290
 imalle friu na do rochtain chucu acht mairb nama. O roscar
 261 cach friu roraidh Sibill re hÆnias: "Dena calma innocht,"
 ar si, "7 rigi a leas trenaigned do denum. Is olc 7 is aduathmar
 in chonair triallmait tocht"; 7 teit iarsin Sibill reme i n-umdorus
 iffirn. Teit dono Ænias co dana 7 co trenaigentach ina diaidh.¹ 1295
 268 Ba forgranda aduathmar dorcha doimtheachta in conair dacuas
 and tria cailltib duarca dubdoirchi gan soillsi grene intib na
 273 esca i ndorus iffirn. Ba handsin rosuidigit aidi 7 aitreba doib
 i ndorus iffirn dei in broin 7 na duba 7 na digla 7 in galair 7 na
 275 tedmand. Is andsin dono ata bas 7 teidm 7 send[a]tu 7 omun 1300
 7 uacht 7 gorta 7 aidilge.² Atat and dono arachta granda aduath-
 280 mara re feghadh. Atat dono de na debtha .i. Discordia iside,
 7 is e folt fuil imo cend .i. trillsi do nathrachaið nemi. Robatar
 285 dono ill-delba [a]ile torothar and, 7 siat aigthidhi³ aduathamar
 co mad phian throm la cach silledh fora ngnusibh. In tan adconn- 1305
 airc Ænias na torathair (col. b) imda aduathmara sin, rogab
 290 eglá 7 moromun rompu, 7 nochtaid a chlaidem do chathugud
 riu. In tan atconnairc Sibill Ænias ac nochtheadh a chlaidibh
 293 is ed roraidh ris: "Ni rigi a les inni dagni ar ni fhuilet sund
 acht scatha brege, gan churpu umpu, 7 ni hegen duit a n-omun 1310
 fort." Tiagait iarsin Ænias 7 Sibill a coir a seda co sruth
 299 Aiciron. Is andsaide bai Caron ag imorchor Aciron ina luing,
 304 senoir eside, 7 ulca liath imleabar fair, 7 se fen urda fuilide.
 Co n-acatar dono in tan sin na sluaga 7 na sochaidi isi[n] purt
 313 a[c] cuindghid arrtharaigh fair oca atach 7 ac siniudh a lam 1315
 315 cuigi. Nogebedh forend dib cuigi ina luing, roobad foirend ele
 7 ni thabrad arrtharach doib tar sruth Aciron. Roiarfaigh,
 318 dono Ænias in tan sin do Sibill: "Cia sloigh so dosoigh
 dochum na haba, 7 cid fodera in darna lucht do gabail chuige
 321 do Charon, 7 in lucht ele do obad do." Roraid Sibill: "In sloigh 1320
 mor-sa adchi-siu ac tiachtain dochum na haba do chui[n]dchid

¹ MS. dhiadh² MS. aigilge³ MS. aigthighi^a Or, before^b If cruda (senectus) has not suggested croda, gory, and so fuilide, a better translation is 'full-blooded.'

remained alone with the Sibyl in order that they twain should go on a journey to Hades; for it was not the wish of the gods of Hades that any other should come along with them, or reach them, save the dead alone. When the others parted from them, the Sibyl said to Æneas: "Act boldly to-night," she said, "and you will need to show a stout heart. Evil and terrible is the way we essay to go": and the Sibyl then went before him into the porch of Hades. Æneas, too, advanced boldly, confidently, behind her. Most foul, horrible, dark, impassable was the way that was traversed there, through dreary, black, dark thickets without the light of the sun or the moon in them at the gate of^a Hades. It was there at the gate of Hades that the gods of sorrow, gloom, vengeance, disease, and pestilences had taken up their places and dwellings. There, too, were death, pestilence, old age, fear, cold, hunger, and poverty. There, moreover, are spectres, foul, horrible to see. There, too, are the gods of strife that is Discordia; and this is the hair round her head, to wit, locks of venomous serpents. There, moreover, were many other forms of monsters, and these dreadful, terrible; so that it was a deep pain for all to look upon their faces. When Æneas saw those many and terrible monsters, dread and great terror seized him before them, and he drew his sword to fight with them. When the Sibyl saw Æneas drawing his sword, she said to him: "What you do, you need not; for there is nothing here, but delusive shadows with no bodies about them, and you need not be afraid of them." Then Æneas and the Sibyl went right on their course to the river Acheron. There was Charon ferrying across the Acheron in his boat, an old man he, with a very long grey beard upon him, himself fresh blood-red.^b They then saw, moreover, the hosts and the multitudes in the haven, entreating him to be ferried over, beseeching him and stretching out their hands towards him. Some of them he used to receive into his boat, other some to refuse, and he did not ferry them over the river Acheron. Æneas then asked the Sibyl: "Who are these hosts that come to the river? and what is the reason why one company has been received by Charon, and the other company rejected by him." The Sibyl said: "This great host you see coming towards the

ÆN. *imorchair* go Caron, daíne sin do[n]a dernad techta n¹-adnucaíl,
 VI. 7 bid fri re C bhliadan ar sechran for bru na haba-sa co ndentar
 325 techta a n-adnucaíl, 7 is iat sin in lucht dia tabair Caron obad.
 329 In lucht dia² nde[n]tar tecta adnacuíl berid Caron iadsaide 1325
 focetoir darin sruth-sa anund isna grianbrughaib." Rosochtas-
 331 tair Ænias o rochuala int aithisg sin roraid Sibill, uair ba trog
 lais in sluag mor adchonnairc do bet[h] a seachran, sochaidi dia
 aichintib fen dorala do co dubach toirrsech and. Dorala do,
 334 dono, Leocaspin 7 hOrentes tancadar ar æn ris[s]im on Trae 1330
 337 7 robaided a luing na Liceada. Dorala do dono Palamurus,
 7 se dubach dobronach toirrsech taidiur, 7 roiarfaigh Ænias
 341 de cid fodera a toitim asin luing isin fairgi. Roraid Palamurus
 350 Somnus dia chur ar egin ina chodlud co ruc in sdiuir lais.
 355 Robai tri la 'na bethaidh forin fairgi a[c] leanmuin na sdiuire 1335
 conidh isin ceathramad la robaided 7 roraid: "Mu chorp,"
 362 ar se, "7 tond na mara ica imluadh dochum tire"; 7 roguidestair
 370 Ænias co rugad imalle fris tar sruth Aciron isna grianbrugaib.
 Roraid Sibill fris[s]eom: "Is bais duidsiu sin do chuindgid for
 374 Ænias, ar ní legaid dei iffirn nech ele do theacht in leth sin 1340
 acht³ in lucht dia ndentar tecta adnucaíl. Tusu dono forcerdar
 381 du chorp a tir 7 adnaicfithir 7 biaidh th'ainm-siu dogres forin
 lug sin. Raga-su iarsin isna⁴ grianbrughaib." Ba buidech
 384 Palamurus don athusg sin. Teit Sibill 7 Ænias iarsin co port
 388 srotha Aciron. Ocus doroich Caron chucu co forgarb ainser- 1345
 gach andiardha, 7 is ed roraidh: "Ænias, cidh do[t]-thuc sunda
 air techta lasna deib iffirn, duine corparda co n-armaib do thi-
 389 achtain chucu. Eirg as, 7 na tarr chugaind seacha sin alle.
 Imthigh ar culu gusin mbaili⁵ asa tanaghais." (464) Roraid Sibill
 399 re Caron: "Leig ass inni fora tai, uair ní do denum uilec frib 1350
 tainic in fear-sa cugaib acht do fhis scel a athar .i. Anachis fuil

¹ MS. nā, with punct. del.
 interchanged in MS. in error, cf. vi. 325.

² MS. dona; do-a 7 dona, 1322, 1325,

³ MS. et

⁴ MS. isin

⁵ leg. baili

river to ask a passage of Charon, these are men to whom the due of burial has not been given, and they will be for the space of a hundred years a-wandering on the bank of this river till their due of burial be performed, and those are the people to whom Charon gives a refusal. The people to whom the due of burial has been performed, these Charon brings with him at once across this stream thither to the Elysian fields." When he heard that answer which the Sibyl uttered, Æneas was silent; for it grieved him that the great host he saw were a-wandering Multitudes of his own acquaintances came to him gloomily, sorrowfully there. Leucaspis came to him, too, and Orontes. They had come along with him from Troy, and had been drowned in the ship of the Lycians. Moreover, Palinurus came to him, and he was gloomy, sad, sorrowful, wretched; and Æneas asked of him what was the reason of his falling from the ship into the sea. Palinurus said that Somnus put him [overboard] by force while he slept, and he took the rudder with him. He was three days alive upon the sea clinging to the rudder, and on the fourth day he was drowned, and he said: "As to my body," quoth he, "a wave of the sea is driving it to land." He prayed Æneas to take him along with him across the stream of Acheron to the Elysian fields. The Sibyl said to him: "It is folly for you to ask that of Æneas, for the gods of Hades allow no other person to go thither save the people to whom is given the due of burial. As for you, however, your body is cast ashore, and it will be buried, and that place will always bear your name. Thereafter you will come into the Elysian fields." Palinurus was grateful for that intelligence. After that Æneas and the Sibyl went to the haven of the river Acheron, and Charon came towards them exceeding fierce, merciless, angry, and said: "Æneas! What has brought you here against a law by the gods of Hades—a man in the body and armed to come unto them! Depart, and do not come past that hither unto us: go back to the place whence you have come." The Sibyl said to Charon: "Abandon your present thought; since it is not to do you evil that this man has come unto you, but he has come to learn tidings of his father Anchises, who is in Hades.

Æ.N. a n-ifern tainic. "Togaib, a Ænias," ar Sibill, "do Caron in
 'VI. gesga orda fuil agut, uair nach denand cendsa frind chena."
 407 In tan adconnairc in gesca focerdh a feirg de 7 dobeir in luing
 410 chuigi 7 tiaghaid ar æn .i. Ænias 7 Sibill chuigi isin luing, 1355
 417 7 tiagait tarin sruth gusin port anund, 7 duroich Ceruir cu
 420 Oirc chucu andsin gu garbh 7 gu haduathmar 7 focherd Sibill
 a conmir do ina beolu, 7 oirisidh in cu ina tost iarsin fochetoir.
 426 Tancatar seacha iarsin Ænias 7 Sibill. Rochualatar isin inad
 ba coimnesa doibh acaine na naiden ciche as marb foa cich. 1360
 430 Robatar dono isin inadh ba coimnesa dhoibsen i n-iffern in
 fhoireand forar'laied cin bregi nach dernsat 7 romarbait ind.
 434 Robatar isin inadh ba nesu doibside i n-iffern in [fh]oierend
 ros-marb buden. [Indar¹] leo beith i ndrochbeathaid isin
 domun abhus gur'bo fearr a mbas inas a mbetha. Atat dono 1365
 439 circaill do Sdix do fhlaithi[b] ifirn timcheall in fhiallaigh sin ica
 440 fasdudh i n-ifirn. Edh cian on inad sin atat muigi caintechna
 ifirn.² Is intibside atait in foirind adbatar do sherc i fhos isin
 445 tshægal. Isin magin sin robi Pedra 7 Prosis 7 Eripeli 7 Eucateas³
 7 Pasiue 7 Ludamia 7 sochaidi diairmhide ar ceana. Is ataru- 1370
 450 sen dono robai Didho ingen Beoil ros-marb i fen do sherc
 Ænias. In tan tra rosiacht Sibill 7 Ænias na maighi sin,
 452 doralas dono Didhain⁶ chuici, 7 dorad Ænias aichni fuirthe
 fochetoir, 7 is ed roraid ria: "I[s] sæth lim," ar se, "7 is galar
 458 trom t'fhaisgin sund, a Dhidho, ar rofedar is ar mo sherc do- 1375
 fuarais bas. Dos-tuingim-sea duid ar dei nimhi 7 talman 7 ifirn,
 460 is ⁴ egin rom-ruc-sa uaid, 7 ní has mu dheoin fen tanac,⁵ 7
 465 na teich romum, a righan, acht toiris rem agallaim." Arai sin
 460 ni thard Didain⁶ fregra for Ænias acht dorad a gruaidi 7 a hedan
 7 a gnuis fri lar cen robui Ænias ic labra fria: 7 o roraid Ænias 1380
 473 na briathra so re Didhain, techid Didhain⁶ uadh do shoighidh
 Ibsichei in fhir oca mbai re hÆnias, 7 ní tard fregra for Ænias.
 475 O dochuaid Didhain⁶ uad gan fregra fair, nod-geib for toirrsi, 7

¹ Omissions ² MS. ifern ³ Perhaps a confusion of Euadne Cæneus :
 with seven puncta delentia by later hand ⁴ MS. ar ; for the reading, cf.
 line 824. ⁵ MS. tainic ⁶ leg. Dido

“O Æneas,” said the Sibyl, “raise to Charon the golden branch you have ; since he is not showing gentleness to us already !” When he saw the branch, he put away his indignation from him, and he pushed the boat towards him, and Æneas and the Sibyl went together to him into the boat, and they went across the river to the haven on the other side ; and there Cerberus, the dog of Orcus, rushed fiercely, horribly, towards them ; and the Sibyl threw the dog his sop into his mouth, and at once after that the dog remained quiet. Æneas and the Sibyl then came past him. In the place that was next them they heard the wailing of the sucklings that died at the breast. In the place next them again in Hades were the people to whose charge had been laid an alleged crime which they did not commit, and for which they had been slain. In the place next them in Hades were the people that killed themselves, [because it seemed] to them they were in an evil plight in this present world, so that they preferred their death to their life. Moreover, there are Stygian circles of the lords of Hades round about these groups keeping them fast in Hades. A long distance from that place are the sorrowful plains of Hades. In them are the people that died of love here in the world. In this place were Phædra, Procris, Eriphyle, Euadne, Cæneus, Pasiphæ, Laodamia, and an innumerable multitude besides. Among them, too, was Dido, daughter of Belus, who had killed herself for love of Æneas. When, therefore, the Sibyl and Æneas reached those plains, Dido came to him, and Æneas knew her at once, and said to her : “It is to my sorrow and deep pain, Dido, I see you here, for I know it was for love of me you died. I swear to you by the gods of heaven and earth and Hades, it was necessity that carried me from you, and not of mine own accord have I come ; and do not flee before me, O Queen, but wait to converse with me.” For all that, Dido gave Æneas no answer ; but put her cheeks, her face, and countenance towards the ground as long as Æneas was talking with her ; and when Æneas had said these words to Dido, she fled from him towards Sychæus, the man whose wife she was before Æneas, and she gave no answer to Æneas. When Dido departed from him without answering him, he became

- ÆN. *imthighidh i ndiaidh Sibille in chonair dochuaid reimhe. Tec-*
 VI. *maidh ina n-aigidh and slogh mor do curadaib Troianach im* 1385
 483 *tri maccaib, Antenoir .i. Glucus 7 Medontus 7 Tersilocus, 7 im*
Ideus, 7 im tri maccaib Priaimh .i. im Ectair 7 im Treolus
7 im Alaxandair ron-altad i sleb Ido 7 im ill-tuisechaib aile do
Troiannaib. Rogallraig dono cu mor Ænias ac fegad in lochta
 490 *sin. Doralá dono iarsin doib sochaidi do miledaib Grec, 7 o* 1390
thucsat side aichni for Ænias dochuatar for teichedh remhe.
- 540 Roraid dono Sibill re hÆnias in tan sin: “Ata delughadh¹
 da conaire sund,” ar si, “.i. conair for ar laim (col. b) deis, isside
 teid co muru dind in righ i n-iffern 7 isna grianbrugaib. Conair
 ele dono 7 is iside teid co lugu na pian co grinell iffirn.” Fegaid 1395
- 548 Ænias in tan sin fora laim cli co n-agaid in dunadh romhor 7 tri
 muir ina thimceall, 7 aband mor ina timcheall side 7 si for lassad,
 551 tor roard iarnaide for lar in dunaiddh, 7 Tessifoine robai and,
 ocus brat derg uimpe, 7 si for mullach in tuir sin, 7 si gan
 557 chollud dogres ic fairi in dunaidd sin. Rochualaidh dono Ænias 1400
 in tan sin isin dunud in acaine moir 7 in mairgnid 7 in golghaire
 7 in slat[t]uairgnidh 7 in esargain 7 in luagair granda rotróm.
 Rola dono Ænias ²oga cloisdeacht sain 7 ron-gab eglá 7 omun
 561 mor 7 roiarfaigh iarsin do Sibill: “Cia mor muirín-seo rochlui-
 nim?” “Isin dunad adchi-siu,” ar Sibill, “is andsin piantar 1405
 lucht na col 7 na peccadh 7 æs in gæ 7 in ethigh 7 na gaide 7
 na slat 7 na saraighi 7 na n-uili chol ar cheana; 7 is i an gair
 rochlui-ni-siu aga sraigleadh anosa 7 ica pianadh; 7 ge nobeth
 625 C gin agumsa 7 C tengad in gach gin 7 guth iarnaidhi, ni
 cæmsaind a thuirim na fhaisneis duidsiu, a Ænias, an lanpian 1410
 doberar forna peccachaibh a n-iffern 7 isin dunad adchi-siu ara
 n-imad 7 ara linmaire 7 arin egsamlacht na pian sin, 7 gach æn
 teid forsin conair-sea fuil for du laim cli is iat berar isin dunad
 629 ut na pian d’a ndamnad and. Is lor atam sund,” ar Sibill, “acht
 tiagam in leth rotriallsam.” 1415
- 638 Tiagait iarsin for conair dia laim ndes gur’riachtatar grian-

¹ leg. deliugadh² leg. a socht mor, line 2036^a or, fortress^b or, damnation

sorrowful, and went after the Sibyl the way she had proceeded before him. A great host of Trojan heroes encountered them there with Antenor's three sons, to wit, Glaucus, Medon, and Thersilochus; and with Idæus; and with the three sons of Priam, to wit, Hector, Troilus, and Alexander, who had been reared on Mount Ida; and with many other chiefs of the Trojans. Æneas greatly grieved on seeing that folk. Moreover, after that, a multitude of Greek soldiers met them, and when they recognized Æneas, they fled before him.

Then the Sibyl said to Æneas: "There is here the parting of two ways," said she, "the way on our right hand leads to the walls of the king's citadel into Hades, and into the Elysian fields. [There is] another way, moreover, and it leads to the places of pains unto the bottom of Hades." At that moment Æneas looked on his left hand, and he saw an exceeding large enclosure^a with three walls round about it, and a great river all ablaze round about that, an exceeding high tower of iron in the midst of the enclosure, and there was Tisiphone with a red mantle about her, and on the top of that tower was she—ever sleepless she—watching that enclosure. Æneas heard also at that time in the enclosure the great weeping, the wailing, the lamentation, the rod-flogging, the scourging, and the retribution, horrible, exceeding heavy. Now, Æneas was silent as he listened to that; and he was seized with great fear and terror; and he then asked of the Sibyl: "What great tumult is this I heard?" "In the enclosure which you see," said the Sibyl, "there are punished the wicked and the sinful, and the folk of falsehood, perjury, theft, rapine, violence, and all other crimes; and the shout you heard is at their being now lashed and tortured, and though I had a hundred mouths, and a hundred tongues in each mouth, and a voice of iron, I could not recount, or tell you, Æneas, the full pain that is inflicted on sinners in Hades, and in the enclosure you see, for the multitude and the fulness and the variety of those pains; and everyone that goes upon this path which is on thy left hand is brought into yonder enclosure of pains for their subjugation^b there. Long enough are we here," said the Sibyl; "but let us go whither we purposed."

They went after that on a path on their right hand, till they

ÆN. VI. bruigi iffirn .i. muighi ailli edrochta. Atet suarca solusta
iatsaide *co n-aibnius* mor intu. Sluaigh imdha intib i[c] cluichi
642 .i. buiden mor, 7 forind dib ig *imrusgal*, foirind ic *lemnigh*, 7
foirend ele, 7 tinol mor 7 *airechtus* and, *timpanacht* 7 cruitir- 1420
eacht 7 *duanoirfidedh acu*. Tiagait-sium tra seach na sluagaib sin
679 co ruachtatar *gusin* inad a roibi Anachis isna *grianbrugaib*.
684 *Amal adconairc* Anachis Ænias ana dochum togbaidh a lamha
ag atlugad dona deib Ænias do *torachtain* chuigi, 7 failtigis *fris*,
687 7 is *ed* roraid: “A *meic inmuin*,” ar se, “*doruachtais* fo deidh, 1425
692 *gidh* mor do mhuirib 7 do thirib anaichintib doshiris, 7 *gidh*
mor do ghaibthib fuarais ic *torrachtain*. Is subach 7 is failid
752 *lim* do *thorachtain*”; 7 ted Anachis rompu iarsin co tulaigh *aird*
bail a taisbenadh co l-lus¹ 7 i *n-aichenad in* lin do righaibh 7 do
fhlaithib 7 do uaislib rogenfedh uait² i *n-Edail*. Is amlaid robai 1430
in *tulach* a ndechatar 7 si lan do shluaghaibh 7 d’ oireachtaibh,
7 o rosiachtatar in tulaig sin, roraid Anachis re hÆnias: “In
slog-sa uili adchi, is e do shil-siu uile 7 do cland sain i *n-Edail*,
7 is uaid genfed uili in slogh adchi”: 7 teit Anachis *fora* tuiremh
7 *fora n-aichni* do Ænias gacha foirne dib fo *leth*. “Int oglach 1435
760 atchi, 7 in gai re ais, Silus a ainm sin (465) .i. *mac beras* Lauina
ingen Laitin deitsiu sin, 7 is e gebus rigi Edaili a ndiaidh
767 Asgain do meic-siu, *Prochas*³ as neasu do, Capus ina fharrudh
779 side. Romolus *in fer* thall adchi 7 in cathbarr cirach *fora*
chend 7 bid lais cumdaigfer in cathair .i. Roim 7 is uadh 1440
ainmnighfer Romanaig; numa 7 Pampillus as nesu do
815 Romul; Tullius 7 Osdilius as nesu do Numa.” Rotaibsen do
iarsin 7 rotuirim gach æn robai in gach oirecht fo *leth* dofacaib
818 isin tulaig .i. na Taircind i *n-oireacht* for *leth*; na Deici a
825 *n-oireacht* aile; na Druisi a *n-aireacht* ele; na Graice i 1445
n-oireacht ele; na Scipe i *n-oireacht* ele; na Pabe i *n-oireacht*
790 ele; Iuil Cesair 7 Octafin *airdri* in domain co *fine* na Sesarda
imalle friu i *n-oirecht* ele, cach dib amal sin ina oireacht, amal

¹ leg. co follus (?)² from thee, leg. uad³ Ms. Pchas

reached the Elysian fields of Hades, the beautiful, bright plains. These are pleasant, illumined, with great gladness in them. Numerous hosts upon them at play, a great multitude, and some of them wrestling, some leaping, and some others—a great gathering and assembly there—had lute-playing, and harping, and the pleasures of poetry. They went past these hosts to the place where Anchises was, in the Elysian fields. As Anchises beheld Æneas [coming] towards him, he lifted up his hands, giving thanks to the gods for Æneas' arrival; and he welcomed him, and said: "Beloved son," said he, "you have arrived at last, though you have scoured much of unknown seas and lands, and though you have encountered many dangers in coming. Glad and joyful am I at thy coming." And after that Anchises went before them to a high hill, where he might show [them] at a glance, and where he [Æneas] might distinguish, all the kings and lords and nobles that should spring from him in Italy. Thus was the hill they went to—full of hosts and gatherings; and when they had reached that hill, Anchises said to Æneas: "All this host you see is all your seed, and that your posterity in Italy, and from you will spring all the host you see": and Anchises went on to enumerate to Æneas, and distinguish each company of them apart. "The youth you see, with the spear on his back, is named Silvius, to wit, a son whom Lavinia, daughter of Latinus, will bear to you; and he it is that will obtain the kingdom of Italy after your son Ascanius. Procas is next to him, Capys close to him again. The man yonder whom you see with the crested helm upon his head, is Romulus; and by him will the city of Rome be built, and from him will the Romans be named. Numa and Pompilius [*sic*] are next to Romulus, Tullus and Hostilius [*sic*] next to Numa." After that he showed him and recounted each individual that was in each company apart which was placed upon the hill, to wit, the Tarquins in a company apart; the Decii in another company; the Drusi in another company; the Gracchi in another company; the Scipios in another company; the Fabii in another company; Julius Cæsar and Octavian, emperor of the world, with the family of the Cæsars, along with them, in another company—everyone in that manner in his

- ÆN. dogabadh *fair*. O *tairnic* tra do Anachis taisbenad *in* tshloig
 VI. moir-sea rogenfed uaid a n-Edail do Ænias, rotimain Sibill 7 1450
 858 Ænias celebrad do Anachis. Tancatar uad a h-*iffern arin* dorus
 n-eburnete 7 dochuaidh Sibill dia huaim, 7 docuaid Ænias
 600 dochum a long, 7 ni roibi d' Ænias don sceol *sin adconnairc acht*
 taibsi *ina menmain amal* bis duine iar n-aislinge *no i remeg*.
- VII. O rosiacht tra Ænias docum a coblai^g d'aithle na taibsi *sin* 1455
 6 tarfas do oc Sibill, *ocus* o tainig rethinighe a ær do 7 feth *forin*
fairgi, rofagaib port Epoea 7 roseolastair co hEtail 7 robi *for*
 seolad co rithinach *in* la *sin co n-aidchi*. *Ocus* rosheolatar sech
 10 *in* dind *sin* i raibi *in* bandrai rociured na daine rightis cuici *ina*
 15 *n-æs* uallach 7 *ina conaib* allta tria brechtradh druideachta *in* tan 1460
 ba hail di a fasdudh *aici* .i. Cirece ingen grene. Roingai¹set¹
 21 na Troianaigh iarum *in* crich i roibi *in* bandrai *sin ar* na rofhas-
 tadh *aici* tria druideacht amal rofast Uilixes aice co cend
 mbliadna 7 rosai a muintir *ina conaib* alta. Robatar ac seolad
 25 *isin* aidchi *sin* co maidin. O tainic *in* maidin doib adracht 1465
 seach [fh]orar talmun chucu *in* grian alaind orda 7 roruaimnigh a
 ruithe rempu *in* fairge or bu cæm corcorda a dath. Ba halaind
 aibind *in* maitin *sin*. Ba ræthinach ær inti, 7 ba fethamail
 29 fairrgi. Adconnairc Ænias uadh *in* tan *sin* fidnemedh alaind *for*
 32 *bru in* mara bail asa tic sruth Tibir, 7 elta do enaib gach ceniuil 1470
 ein oc snamh *for* duim *in* inbir, 7 ba lor d'æbnius cloisteacht
 frisna hil-ceolaibh doghnitis na heoin *sin*. Atconnairc dono *in*
 cæmtracht gainmide n-alaind n-oiregda imon *inber* *sin*. Roraidd
 35 Ænias *in* tan *sin* ria muintir: "Tabraidh duind," ar se, "in
 coblach innsa² port n-alaind ut adchiam." Doratsat an coblach 1475
 36 a tir a n-*inber* srotha Tibir, 7 ba subach forfhailidh leo gabail and.
 Ba fada robatar aga indsaigid. Ba failid 7 ba hemh leo
 48 torachtain chuigi, *in* tan doruachtatar Laitin mac Puin meic Picc
 meic Neptuin meic Saduirn meic Pal (col. b) loir meic Pic meic

¹ leg. imgai¹set² late form ; cf. H. G. annsan^a cf. x. 641, 2 ; Lucr. i. 135, iv. 734.
line 3027 : v. Introd.^b usually Apaill, or 'Paill,

company as they came before him. Now, when Anchises had finished showing Æneas that great host which would spring from him in Italy, the Sibyl and Æneas bade farewell to Anchises. They came away from him out of Hades by the ivory door, and the Sibyl departed to her cave, and Æneas to his ships; and of that history which he had seen, nothing remained to Æneas but a vision in his mind like a man who has been dreaming, or who is at the point of death.^a

Now, when Æneas reached his fleet after that vision which had been shown him by the Sibyl, and when there came to him tranquillity in the air, and a calm upon the sea, he left the port of Eubœa, and sailed for Italy; and he kept on sailing serenely that day and night. And they sailed past that hill where was the witch Circe, daughter of the Sun, who used to change the men that would come unto her into howling folk and into wolves, through her spells of witchcraft, when she wished to detain them with her. Therefore, the Trojans avoided that coast where that witch was, that she might not detain them with her through her witchcraft, as she had detained Ulysses with her for the space of a year, and turned his people into wolves. They continued sailing that night till morning. When morning broke upon them, up rose towards them beyond earth's bound, the beauteous golden sun and its rays lit up the sea before them; for lovely crimson was its colour. Beautiful, joyous, was that morn. The air was then serene, and the sea calm. At that time Æneas beheld a beautiful sacred grove on the sea bank, whence issues the river Tiber, and flocks of birds of every species of bird floating on the clear waters of the estuary; and it was enough of joy to listen to the many strains which those birds used to sing. He saw, too, around that estuary the lovely strand, sandy, beautiful, magnificent. Then said Æneas to his people: "Bring us the fleet into yon beautiful port which we see." They put the fleet to land in the estuary of the river Tiber, and glad and very joyous it seemed to them to put in there. Long had they been making for it. Their arrival at it was to them joyous and opportune, when they reached Latinus, son of Faunus, son of Picus, son of Neptune, son of Saturn, son of Apollo (?)^b, son

ÆN. Pel meic Tres meic Trois meic Mesraim meic Caimh meic Noe.¹ 1480
 VII. 45 Ocus is e ba ri a n-*Étail* in tan senoir sona soburthanach
 in Laitin sin. Ba foda 7 b[a] airegdha 7 ba hoirbidnech a
 flaithus. Robhai imud gach maithusa i n-*Edail* re remhis.
 50 Ni roime *immorro* do chlaind aige *acht* æn ingen. Ba suairc
 sochraidh² sognimach særchlanda socheniuil in ingen sain. Is 1485
 i ba cæmhi do mnaib 7 ba hingen dingbala do Laitin hi. Tainic
 54 æs tochmairc di. Robatar flaithi 7 maithi, rig 7 ruirig 7
 urrigha na h*Étaili* ica tochmarc. Robai dono Tuirn mac rig na
 Rudulta ica tochmarc. Ni bai a n-*Edail* læch bud cæmi na bud
 fhearr gal 7 gaisced ina side. Ni roibi dono bud sairi na bud 1490
 fhearr cenel. Righ *immorro* a athair 7 rig a senathair 7 rig he
 fen. Roshanntaigh dono in rigan Amata bean Laitin co mud
 do Turn doberthea a hingen 7 co mad e bud chliamain muine
 58 befis na dee ag toirmesc a tabartha do tria derbairde brechta do
 denum doib. At e seo na hairde isin .i. luiir coisegarta do Apaill 1495
 63 robai a medon cathrach Laitin 7 's on luiir [s]in ainmnighther
 66 Luirintighe do Laitintaib. Tainic iarum saithi beach go rogabh
 68 a mbarr na luire sin. Ocus is ed roraidset druidi ocus faidi
 Laitin, is e ni rothurchan in derbairde sin, fear do thiachtain
 asin aird asa rancatar na beich dochum Edaili 7 airdrighi na 1500
 h*Étaili* do gabail do, 7 is e bud cliamhain do Laitin. Robai
 71 dono Laitin la n-æn ac denum idparta a tempull na ndea, 7
 Lauina a ingen ina (fh)arrad. Tainic lasair tenedh do nim a
 fhiadnaisi Laitin, co roloisc a trillsi im chend Lauina i fhiad-
 naisi luchta in tempaill, 7 co roloisc in uili chumdach robai 1505
 78 uimpi, 7 co rolin in tempull uili in lasar sin. Ba haduathmar
 leosam in taibsi sin. Ba snim lasin righ *immorro* la Laitin
 'aduathmaire 7 a graindecht 7 'agairbi. Is e ni doroine
 81 Laitin. Dochuaid co haithescul Puin a athar dia fhiarfaighi
 do Phuinn³ cidh rothurchansat na hairdi aduathmara ut dorala 1510
 do Lauina dia ingen-sium; 7 doroine udpurta mora do Fuin .i.
 88 romarb C cærach do⁴ amal ba bes doib 7 rolaigestair for croicnib

¹ MS. ix. [= noi; cp. BB. 3^b27].² MS. sochraich³ MS. Thuin⁴ MS. dō^a Gen. x. 6; v. Introd.

of Picus, son of Pel, son of Tres, son of Tros, son of Mizraim, son of Ham, son of Noah.^a And he was king in Italy at that time: a happy, prosperous, old man was that Latinus. His sway was long, illustrious, and august. There was abundance of every good thing in Italy during his time. He had not any children, however, save one daughter. That daughter was gentle, of beautiful form and good actions, free-born and noble. She was the most lovely of women; and she was a daughter worthy of Latinus. Wooers came to her. The lords and nobles, kings, and chiefs, and rulers of Italy were a-wooing her. Also Turnus, son of the king of the Rutulians, was wooing her. There was not in Italy a hero more comely or better in valour and prowess than he. Also there was not anyone of a nobler or better stock—nay, a king his father, a king his grandfather, and himself a king. Now, the queen, Amata, wife of Latinus, was eager that her daughter should be given to Turnus, and that he should be her son-in-law, had it not been that the gods were forbidding her being given to him, through clear signs of a spell which they wrought. These are the signs, to wit, a laurel consecrated to Apollo, was in the middle of Latinus' town (from which laurel the Latins are called Laurentians). A swarm of bees came and alighted on the top of that laurel. And it was this that the wizards and soothsayers of Latinus declared that that token portended, the coming of a man to Italy from the quarter whence the bees had come; the assumption by him of the lordship of Italy; and that he would be son-in-law to Latinus. Also Latinus was one day offering sacrifice in the temple of the gods, and Lavinia, his daughter, near him. In the presence of Latinus a flame of fire from heaven came, and burnt up Lavinia's locks about her head in presence of the people of the temple; and burnt up all the ornaments she had about her, and that flame filled all the temple. They dreaded that portent. King Latinus, too, was troubled because of its dread, its horror, and its severity. This is what Latinus did. He went to the fane of Faunus, his father, to ask of Faunus what yon dreadful signs that happened to Lavinia, his daughter, portended; and he offered great sacrifices to Faunus, to wit, he slew a hundred

- ÆN. VII. na cærach sin. Rochuala-sam iarsin co hobund in guth isin
 95 aithesgul 7 is *ed* roraid ris: "A *meic inmain*," *ar se*, "na tabair
 th'inghean do fhir Laitindai a clemnus, uair ticfaidh fear ech- 1515
 tranderichi chugut sund. Is do ata i ndan clemnus rit. Is fis¹ ata
 98 conach t'ingine. Ticfa clu mor 7 maisi diarceniul-ne don clem-
 nus sin, uair genfidh on fhir sin 7 o t'ingin-siu rigradh na hEtaille,
 7 genfidh dono uaidib airdrigh na huili domun o thurbail co
 102 fuinedh grene." Ba failid tra don aithisc sin tuc Puin do, 7 1520
 nochor'dichel, 7 roclos fo thuathaib Edaili int aithisc sin. Do-
 106 ronsat dono na Troiandaigh in tan sin a coblach dochum puirt
 ic inber srotha Tibir, 7 tancatar fen for tir, 7 deisidar forin
 feoraind fallain i fosgadh na cailli for (466) bru in phuirt² 7
 111 doratsat chucu ubla asin chaill *ar* ba fogmhar in tan sin, 7 1525
 115 doradad biad asa longaib, 7 doduatar a miasa *ar* ba terc biad acu
 iarsin. Roraid dono Asgan: "As olc indi daronsam *ar* miasa
 do ithi." Ro[fh]regart³ do Ænias o rochualaid inni roraid
 Asgan: "A *meic*," *ar se*, "ni ba holc bias de *acht* is maith
 uair is *ed* robai a ndan⁴ 7 a tairngire dund co mad e oired 1530
 robemis arin sechran imalle gan ferand d'fhaghbail noco
 124 n-ethmais *ar* miasa (.i. baigina robitis acu fo guit⁵ dogres) i
 baili i caithfimis iad is andsin dogebmus crich 7 ferand. Ro-
 chomaillead rinde aniu in faistine sin .i. *ar* miasa do ithi duin
ar terci in bi[d] againd. 1535
- 132 Taisceltaid 7 bendaigidh, a Troianachu, in tir a tarla daib
 sain," *ar se*, "uair is i bus atharda 7 bus forba diles duib in tir
 sin dogres, 7 denaidh udpurta dona deib, 7 aidchid Ioib 7 Apaill
 7 Uenir 7 na dei *ar* chena gu rub soraid duib atrib in tiri-sea
 doruachtabair." Doghniat dono iarsin a n-idpurta dona deib 1540
 141 7 tic torand mor and iarsin fo tri a comartha shoirrthiusa doib
 uili. *Ar* maitin roraidh Ænias friu tiachtain dochum n-æn
 baili co roiaruais inad a cumdaigfidis cathair doib. O thainic

¹ leg. fris: cp. line 1600² MS. fuirt³ MS. roregarg⁴ MS. dan⁵ = fo a gcuit

to him (as was their custom), and he laid himself down on the skins of those sheep. After that he heard suddenly a voice in the fane, and this is what it said to him : “ Beloved son, give not your daughter in marriage alliance to a Latin husband ; for a man of a strange land will come to you here to whom is fated a marriage alliance with you. With him is your daughter’s happiness. Great fame and honour will come to our race from that alliance, since from that man and your daughter will spring the kings of Italy, and also from them will spring the emperor of all the world, from the rising to the setting of the sun.” Now joyful was he at that answer which Faunus gave him, and he did not conceal it : and that news was heard throughout the nations of Italy. At that time, also, the Trojans put their fleet into harbour at the mouth of the river Tiber ; and they themselves came ashore, and sat down upon the wholesome bent in the shelter of the wood at the harbour edge ; and they plucked themselves apples from the wood, for it was autumn at that time, and food was brought from their ships, and they ate up their platters after that, for food was scarce with them. Now Ascanius said : “ We have done ill to eat up our platters.” Æneas, when he heard what Ascanius said, answered him : “ Son,” said he, “ not evil will result from it but good, since it is this that was fated and promised to us, that that would be the time we should be wandering about together without obtaining land, till we should eat up our platters (to wit, loaves which they always used to have under their food). Where we should consume them, there we should obtain territory and land. That prophecy is fulfilled to us to-day, to wit, that our platters are eaten up by us owing to the scarcity of food with us.

“ Explore and bless the land in which that has befallen you, Trojans,” said he, “ since that land will be a fatherland to you, and your own soil for ever ; and offer sacrifices to the gods, and beseech Jove, Apollo, Venus, and all the gods, that the occupation of this land you have reached may be prosperous for you.” Then, accordingly, they offered their sacrifices to the gods ; and thereupon came three great peals of thunder as a token of prosperity to them all. In the morning Æneas told them to assemble at one place in order to seek a site where they should build them a

ÆN. tra soillsi in læ *arnamarach* tancatar na Troianaigh co hæn
 VII. baili 7 rothocabatar inad cathrach 7 daingin doib a tæbh srotha 1645
 153 Tibir, 7 rofæd dono Ænias uadh iarsin C læch dia muintir
 do agallaim Laitin 7 gesgadha pailme ina lamaib i comartha
 157 sitha. Rothoiris Ænias fen immorro a[c] cumdach na cathrach
 160 7 ic togail¹ a mur. Rosiachtatar dono techta Ænias co cathraigh
 Laitin. Ba haibind dono 7 ba subach forbailid robas for fai[th]chi 1550
 163 in dunaidh sin Laitin .i. foirend and ac imrim each, foirend
 ele ac soighdeoracht, foirend oc telgad fhogha, foirend ig ain
 liathroití. O 'tconnairc in lucht sin in slog n-anaichnidh² docum
 166 na cathrach, teid marcach uaidibh *cona* fis do Laitin fir a
 n-egusg anaichnidh do thiahtain dochum in duine. Roraid 1555
 Laitin a tabairt cuigi isin righdai a r-raibi, 7 deisidh Laitin
 170 ina rigshuidhi imedon in righdai sin. Ba hurgna in pealaid
 righda i rabus and, C columan fora lar fuithi ica fulung.
 177 Batar dealba ailli imda *arna* rindadh inte .i. dealba a athar
 180 7 a shenathar. Robai dono and delb Saduirm 7 Picc 7 Puin 7 1560
 Iain. Rorinta and dono delba rochait[h]igset o chen tar cend
 183 na hÉtaili. Rorinta and dono delba 7 fuath na n-arm 7 na
 luirech 7 na sciath 7 na cloidim 7 na soighetbholg 7 cendmila³
 tucsat a coscar catha 7 comlaind o echartarcenelaið amuigh chucu.
 193 O rodesid tra Laitin ina shuidhi isin pelaid righda sin, tugaid 1565
 chuigi na Troianaigh 7 is ed roraidh riu iar torachtain: "Ro-
 195 fetamar-ni," ar se, "bar cenel 7 docualamar bar righcathair.
 Indisid duind cena cid as ail duib sund, (col. b) 7 cid ni
 conaighid, 7 cid 'ma tancubair tar il-muirib 7 il-tiri[b] ot[h]a
 199 Asia co tracht na hÉtaille. In ar aineolus no ar merugudh 1570
 212 tancubair, no in egindail ainfine rodus-tuc?" Rofregair Illeoni-
 us do muintir Ænias don righ do Latin: "A rig uasail airechda
 do chlaind portrathmair Puin meic Picc, ni merugudh 7 ni
 215 haineolus 7 ni hegendail ainfine dos-fuc co hÉtail acht is d'ar
 pdeoin buden 7 is do reir ar comairle tancamar co hÉdail. 1575

¹ = tócbáil² MS. anaichnigh³ MS. has 7 = et : omission^a Horses' head-ornaments (Hogan, RR).

city. Accordingly, when daylight came on the morrow, the Trojans assembled at one place and raised a site for their town and stronghold, at the side of the river Tiber. Moreover, Æneas dispatched after that a hundred warriors of his people to speak with Latinus, having palm branches in their hands as a sign of peace. Æneas himself, however, remained a-building the city and raising its walls. Now, the messengers of Æneas reached Latinus' city. Now it was pleasant, it was joyous, and glad on the green of that fortress of Latinus, to wit, some were there riding horses, some others engaged in archery, some throwing darts, some driving ball. When those people saw the unknown host approaching the city, a horseman went from them with intelligence to Latinus that men in strange apparel were approaching the castle. Latinus gave orders to bring them to him at the palace where he was biding; and Latinus sat down upon his throne, in the middle of that palace. Magnificent was that royal palace in which they were, a hundred columns in the midst of it, under it, supporting it. There were many beautiful figures carved in it, to wit, the figures of his father and his grandfather. There, too, was a figure of Saturn, Picus, Faunus, and Janus. There, too, were carved the forms that fought of yore for Italy. There, too, were carved the figures and the shape of the arms and the corslets and the shields and the swords and the quivers and head-ornaments^a [which] they acquired for themselves in victory in battle and fair fight from foreign races outside. Now, when Latinus had sat him down on his seat in that royal palace, the Trojans were brought unto him; and after their arrival he said to them: "We know of your race," said he, "and we have heard of your royal city. Tell us now what you wish here, and what you ask, and wherefore you have come across many seas and many lands from Asia to the shore of Italy. Is it in ignorance or in error you have come, or is it stress of weather that has brought you?" Ilioneus of the people of Æneas made answer to Latinus the king: "Noble, august king of the illustrious race of Faunus, son of Picus, it is not error, not ignorance, not stress of weather that brought us to Italy; but it is of our own free will, and according to our counsel, that we have come to Italy. We have a just and

ÆN. VII. Ata rig firen craibthech againd as maith gal 7 gaisgidh .i.
 220 Ænias mac Anachis do chenel rigdha claindi Dardain meic
 Ioif, 7 is e dos-fuc sindi i ndochum-sa¹ do cuingidh in foit
 229 bic i ndingnem cathraigh mbic dun a tracht na hEtaili ogutsu
 231 sund. Ocus ni ba domaisech duidsiu ar toirisim-ni agut. Bud 1580
 235 maith ar ngnim munterus 7 ar ngnim catha 7 comlaind duid
 dia ris a leas. Sochaide targaid cumaidh crichi 7 feraind do
 239 tabairt duind acht nir'lecsset na dei duind oirisium aco .i. Apaill
 7 Ioib, 7 is ed roraidset rind torachtain co hEtail, uair is i
 n-Edail ar mbunad, uair is do sil Ioib duind. Atait dono 1585
 243 againd sund aisgeda bega tuccad duit o Ænias .i. cuach ordha
 robai ag Anachis² 7 ac Priaim 7 barrin .i. mind cind 7 flesc righda
 250 Priaim 7 brat corcra corrturach." Nochor'thocaib Latin a rosc
 254 cen bai Ileoinius forna briathra-sa, 7 robai a menma ac scrutadh
 na faistine doroine Puin do im clemnus do denum re fer ectrand- 1590
 cheneoil 7 rogab a menma conad e Ænias in fer echtrandceneoil
 rotairngiredh do a clemnus fris. Roraid dono Laitin a haithli
 259 in scrutain doroine: "A Troianu," ar se, "gebmaith na haisceda
 tuc sib leib, 7 molmaid iad 7 rod-bia-su indi iari, a oglaig .i.
 262 rod-bia inad cathrach 7 imud degtire, 7 eirgid-si 7 abraid re 1595
 hÆnias tighed chugaine conaigi so, 7 rod-bia aigideacht 7 failti,
 7 rod-bia tresi 7 caradrad, 7 bidh inill do, gia thi. Ata ingen
 268 agum, 7 ni legit na dei dam a tabairt d'fhir Laitinta, ar is
 ed aderait, is do fhir ectrand ata a ndan 7 a tairngire a tabairt,
 7 is fris ata a conach, 7 genfidh uaidib riga na hEtaili 7 airdrighi 1600
 na n-uili domun o thur[c]bail co fuinedh, 7 doberthar in ingen
 sain do Ænias, ar is demin leamsa is e in fer echtrandcrichi
 rotairngired do clemnus rim Ænias." O roraid Laitin na
 275 briathra-sa, roforchongair fora muintir tri C each buada ro-
 batar for lesugud aige do thabairt chuigi cona srianaib cumdacht- 1605
 aib leo d'airgit, 7 d'or buidi, 7 dorad na heochu sin a lamaib

¹ for id dochum-su² MS. ag Anachis iterum^a or, in alliance (fide)^b lit. let him come

pious king, who is good in valour and prowess, to wit, Æneas, son of Anchises; of the royal stock of the children of Dardanus, son of Jove. It is he that brought us to you to ask the little site where we shall build us a little city on the shore of Italy here with you. And our remaining with you will not be discreditable to you. Advantageous to you will be our conduct in friendship,^a and our conduct in battle and strife, if you so require. Many have offered to give us a grant of territory and land; but the gods Apollo and Jove did not allow us to remain with them, and enjoined us to go to Italy; for in Italy is our origin since we are of the seed of Jove. Moreover, we have here little presents that were sent to you by Æneas: a golden cup that belonged to Anchises and to Priam; and Priam's coronet (to wit, a diadem for the head), and royal sceptre; and a purple fringed robe." Latinus raised not his eyes whilst Ilioneus was uttering these words, and his mind was examining the prophecy that Faunus made to him, about making a marriage alliance with a man of foreign race, and his mind understood that Æneas was the man of foreign race that was promised him in marriage alliance with him. Accordingly, Latinus said after the scrutiny he made: "Trojans," said he, "we accept the gifts you have brought with you, and we approve them; and you shall have what you ask, O youth, to wit, a site for a city and abundance of good land; and go and tell Æneas to come^b hither to us, and he will obtain hospitality and welcome, and he will obtain strength and friendship, and he will be safe though he come. I have a daughter, and the gods do not permit me to give her to a man of Latium, for this is what they said: 'To a foreign husband, it is fated and promised she should be given, and with him is her happiness; and from them will spring the kings of Italy, and the emperors of all the world from east to west'; and that daughter will be given to Æneas; for I am assured that the man of foreign parts, who was promised for a marriage alliance with me, is Æneas." Latinus, on uttering these words, gave orders to his people that three hundred spirited chargers which had been training by him should be brought to him, and along with them their bridles ornamented with silver and yellow gold; and he gave these horses into the hands of the

ÆN. muintiri Ænias. Doradad cuigi *dono carbat cumdachta* 7 da ech
 VII. do sil grene fai dia *tabairt for cend* Ænias fen. Dochuadar
 280 *iarsin a munter for cend* Ænias *Laitin gusna hasg(467)adaib*
 285 *sin leo co sid 7 co tairisi do 7 co n-aididin clemhnusa fris.* 1610
 288 In tan tra *adconnairc* Iunaind *cruthach* rigan Ioib na
 Troianaigh do dul *forir*¹ i n-Edail 7 beth doibh i[c] *cumdach*
cathrach inti, 7 sid 7 clemnus d'fagbail doib o Laitin o righ
 na *hEtaili*, ba *galar trom lesi inni sin, ar ba cumain le a*
 292 *haincride re hÆnias dogres.* Rochroith a *ceand 7 roraidh na* 1615
briathra-sa: "Is truagh damsá," ar si, "nach cuimgim olc do
denum risna Troiandaib misg[n]echa-sa rochuatar i n-Etail.
Tucus-[s]a amais mora, 7 roelodar as gach amus dib 7 as gach
gabud tugus-[s]a doib tar mu sharugud ar egin, 7 adchim dono
annosa rosiachtatar in leth rothogsat .i. co hEtail, 7 atait amal 1620
is maith leo fen, a[c] cumdach cathrach doib dom aindeoin-
 310 *sea, 7 ata Laitin a clemnus friu. Rom-clos-sa Ænias 7 ni*
cuimgim olc bud leor leam do, 7 uair nach erghit lim dei
nime do tochur for Ænias, raghat a muinigin dee iffirn do
 323 *thochur fair imale frim."* O roraidh Iunaind na *briathra-sa,* 1625
dotæt co ferg mor le 7 londus dochum talman, 7 gairmidh chuire
 327 *Elegto ingen Plutoin ina gradaibh, uair ba hiside bande na*
himchosaide 7 na deabtha 7 brisde sida 7 tabantha cogaid 7
 330 *catha. O doruacht Elegto co hIunaind roraid fria: "A ogh*
cumachtach," ar Iunand, "tabair uait in aiscidh so chuindgim, 1630
 335 *uair tig dit, mad ail duit brisiudh caradaidh² gacha æn bis iga*
denum fri aroili, 7 doberi imcosaid etir na der[b]braithri 7
 338 *debaid co marband cach dib aroili, bris in sidh so fuil etir*
Laitin 7 Ænias 7 tobair imcosait aturu, 7 na leig clemnus na
nuidhed cairdisa doibh 7 tobair imcosait etaru co romarbha 1635
 342 *sin 7 dochuaid focetoir co tech Laitin 7 dochuaid do shaighidh*
na righna .i. Amata il-cruthach righan Laitin. Rofhaslaigh
fuirri a hingen do thabairt do Tuirn mac righ na Rudulda, 7 co

¹ MS. forir = l. for tir² MS. g for d^a Perhaps Laitin should follow hasgadaib sin.^b or, malevolence

people of Æneas. There were brought him also an ornamented chariot, and two horses of the seed of the sun yoked in it, to be brought to Æneas himself. After that Latinus'^a people went with these gifts in their possession to seek Æneas, offering him peace and confidence, and assurance of a marriage alliance with him.

Now, when beauteous Juno, queen of Jove, saw that the Trojans had landed in Italy, and were engaged there in building a city, and that peace and alliance were secured by them from Latinus the king of Italy, she was sorely distressed thereat, for she ever remembered her wrong^b against Æneas. She shook her head and uttered these words: "Woe's me," said she, "that I am unable to work evil on these hated Trojans who have gone into Italy. Great assaults I made; and in my despite they have escaped by force out of every assault and every danger I brought upon them; and now, too, I see they have reached Italy, the goal they wished for, and they are employed, as they themselves would, in building for themselves a city against my will, and Latinus is in alliance with them. Æneas has vanquished me, and I cannot inflict on him, methinks, enough of evil: and since the gods of heaven rise not with me to fight against Æneas, I shall have recourse to the gods of Hades to fight against him along with me." When Juno had uttered these words, she went in great rage and fury towards the Earth, and summoned Alecto, Pluto's daughter according to her rank, for she was the goddess of strife and quarrelling, and of breaking peace and waging war and battle. On Alecto's reaching her, Juno said to her: "Potent virgin," said Juno, "grant this request I ask of thee; since it is in thy power, if it be thy will, to break off the friendship of every one that enters upon it with another; and since thou causest strife between own brothers, and feud, so that each of them kills the other, break this peace that is between Latinus and Æneas, and put strife between them, and permit them no alliance, or a renewal of friendship, and put strife between them so that each of them may slay his fellow." Alecto, therefore, took that in hand from Juno, and went at once to the house of Latinus, and went to seek the queen, to wit, Amata of much comeliness, Latinus' queen. She entreated her to give her daughter to Turnus, son of the king of the

ÆN. mad eside bud chliamain di 7 na dernadh clemnus na caradradh 1640
 VII. re hÆnias ocus brisiud in tshida 7 in caradraid rotriall Laitin
 350 do denum re hÆnias. Rosæbad tra Amata tria faslach Electo,
 7 rogab for bron 7 toirrsi ara hingen do tabairt do Ænias 7 ara
 nemtabairt do Thuirn 7 dochuaidh d' agallaim Laitin 7 is ed
 360 roraid fris: "A righ," ar si, "oirchis damhsa 7 dot ingen fen, 1645
 7 nac[h]um-saraigh 7 na dena clemnus risin laithighi¹ Troianach
 ut fuil i[c] crechaireacht [i] tir a tir, 7 ragas uait amarach a tir
 n-ailli acht co fagba coir na gæthi, 7 beraid t'ingen-siu les a slad,
 amal ros-fuc Alaxandair mac Priaimh Eleand Legata ingen
 Tinair ben Menalus meic Aidri lais a Laighdemondaib co Trae. 1650
 365 Cid docuaidh do[t] tairisi-siu re Tuirn o cein, cid dochuaid in
 snaidm menic doroni dono Tuirn fortsu im tabairt Lauina do?
 Masa cliamain echtrandcrichi iarri doreir tegasc (col. b) na ndei
 fort, ni mo as eachtrancrichi Ænias anas Tuirn, ar is do Grecaib
 372 do Tuirn iar mbunad, uair is a Mecnib a ceneil, 7 ni do Laitin- 1655
 daib do, 7 ni docho Ænias do toircetal dona deib i clemnus
 duidsiu amal sin inas Tuirnd." Cia doraid tra in rigan co dichra
 in imcosaid-se Ænias re Laitin ic toirmesc clemnusa re hÆnias,
 374 nir'gab Laitin uaithi in imchosait sin acht is ed rosantaig Laitin
 clemnus re hÆnias. O roemidh tra in rigan Amata impide for 1660
 Laitin imoni rochuindig fair, ros-gab ferg 7 londus re Laitin.
 377 Ocus ros-gab fualung 7 dasacht 7 dochuaid a cond 7 a ciall
 385 uaithi, 7 rofhuadaig a hingen le a ndiamraib 7 a coilltib ar na
 392 tuctai do Ænias hi. O rochualatar tra mna 7 maithi 7 ingenraid
 na Laitinda Amata do techt 7 a hingen i ndithrumbaib ar imga- 1665
 bail feisi le hÆnias, dochuatar a ndiaid Amata isin dithrum i
 raibi ar ba catamail leo Amata. O rosiachtatar dochum n-æn
 400 baili 7 Amata, roraidh Amata friu: "A sheathra² inmaine,

¹ If this be the same word as occurs in Z². 74^a, 749^a, the spelling should be laithidhi.

² In Fel.², pl. disyllabic; but in other parts of this text it is trisyllabic, seathracha.

Rutulians, and that he should be her son-in-law, and she should not enter into a marriage alliance or friendship with Æneas; and to break the peace and friendship which Latinus endeavoured to make with Æneas. Now, Amata was misled through the enticement of Alecto, and she took to mourning and sorrow, because her daughter was to be given to Æneas, and not to be given to Turnus; and she went to have speech of Latinus, and she said to him: "O King," said she, "pity me and your own daughter, and do not wrong me; and do not make a marriage alliance with yonder Trojan lackey (?) who is harrying from land to land, and will go from you to-morrow to another land, if he but get a favouring breeze; and he will carry your daughter with him as a spoil, just as Alexander, son of Priam, carried off with him Spartan Helen, daughter of Tyndareus, wife of Menelaus, son of Atreus, from Lacedæmon to Troy. What has become of your long-standing friendship with Turnus? What has become of the oft-repeated bond which Turnus on his part laid on you, about Lavinia's being given to him? If it is a son-in-law from a foreign territory you seek, according to your monitions from the gods, Æneas is no more from a foreign territory than Turnus. For Turnus is a Greek by extraction, since his stock is of Mycene, and he is not of Latium, and in that way Æneas is no more likely than Turnus to be prophesied by the gods as a son-in-law for you." Yet, though the queen vehemently stirred up this strife of Æneas against Latinus, hindering a marriage alliance with Æneas, Latinus did not at her instigation take up that strife, but what he desired was an alliance with Æneas. Now, when queen Amata was unable to prevail with Latinus in the matter she asked of him, she was seized with anger and indignation against Latinus, and she was seized with frenzy and madness, and her reason and her senses went from her, and she abducted her daughter with her to unfrequented places and woods that she might not be given to Æneas. Now, when the women, and noble ladies, and maidens of the Latins heard that Amata and her daughter had gone to the deserts to avoid a marriage with Æneas, they went after Amata into the desert where she was biding; for Amata was revered by them. When they arrived at the same place as Amata, Amata said to them: "Beloved sisters, let us offer

ÆN. denum idpurta dona deib *cona* rolegit clemnus do Laitin fri
 VII. hÆnias." Ocus doronsat edpurta amal roraid Amata friu. In 1670
 406 tan tra ba lor le hElecto doroine do imcosait a tigh Laitin,
 413 dochuaid do thig Thuirnd meic rig na Rudullda co hairegda 7
 419 nos-dealband a richt Calibe bansagart Iunaindi iside 7 [i]s i
 ferais¹ aduait moir int egusc 7 is ed roraidh ris: "A Thuirn," ar
 428 si, "is i Iunaind rom-faid-sea chugutsu da radh frit 'na leg do 1675
 flaithus 7 do mnai cuindchidha uait do Ænias Troianda,' uair
 425 d'a leigea do Laitin clemnus re hÆnias, bud cuitmidi 7 bud
 429 athrigh is airi sin dobert Ænias fritsu. Erigh 7 geb t'aimu 7
 tinoil sloig, 7 sochraidi, 7 urriga Edaile, 7 indarb na Troianaigh
 430 a hEtail 7 loisc a longa 7 impo iarsin for Laitin, 7 muna thuga² 1680
 435 duit a ingen ar ais, tobaigh ar eigin hi." Is ed roraid Tuirnd
 443 friasi: "Deithiti deaa 7 didin tempaill, is ed is latso, 7 ni
 himluadh³ catha etir rigaibh, a Cailibe." O rochuala Electo
 445 na briathra sain roraidh Tuirn fria, nos-geb ferg 7 londus
 fris, 7 nos-dealband ina delb⁴ fen 7 ba hetig⁵ aduathmar in 1685
 delb sin. Ba garb granda gurgach a gnuis. Batar feochra
 447 feighi fuilide forderga foluaimnecha na ruisc londa lasarda
 robatar ina cind. Trillsi do nathrachaið nemi is e folt bai
 454 imon cend. "Fegh let, a Thuirn," ar si, "mo dhealb annosa,
 7 in tabrai aichni form? Is misi Electo," ar si, "a hiffern, 7 is 1690
 me dobeir dogres im onoir catha 7 debtha, 7 basa daine 7 is me
 dobeir fortsu comtriall catha fri Troianu." Rochuala Tuirnd na
 460 briathra-sa Alecto. Rogab side bruth 7 brigh 7 ferg 7 londus 7
 470 saint catha fri Troianu 7 fri Laitintaib ar æn rian. Roforcon-
 gradh uadh iarsin for Rudulldaib tinol ina dochum; 7 o do- 1695
 ruachtatar ros-neart 7 ros-greseastair co rochothaighitis⁶ co
 calma fri Laitintaib 7 fri hÆnias cona Troiandaib co rodilsigdis
 Edail 7 co rochuirtis in loinges echtrand ut estí (468) 7 co roin-
 475 darbdais iat tar il-muire. Rogabsat Rutullda dono do laim co
 ndingnitis inni sin.

1700

¹ MS. forais² MS. repeats tuga³ MS. g for d⁴ MS. ina dhelb⁵ etid⁶ l. rochathaighitis^a The text and translation uncertain.

sacrifices to the gods that they permit not Latinus a marriage alliance with Æneas." And they offered up sacrifices as Amata told them.

Now, when Alecto was satisfied with the strife she had raised in the house of Latinus, she went with dignity to the house of Turnus, son of the king of the Rutulians, and she transformed herself into the shape of Chalybe, priestess of Juno she; and it was a form that inspired great terror, and she said to him: "Turnus," said she, "Juno sent me unto you to say to you, 'Do not give up to Trojan Æneas your kingdom and the wife you are wooing'; since, if you permit to Latinus an alliance with Æneas, it would be 'buffoon' and 'ex-king' he would apply to you on that account.^a Up and to arms, and muster hosts and armies and rulers of Italy, and drive the Trojans out of Italy, and burn their ships; and then turn upon Latinus, and if he do not give you his daughter willingly, take her by force." Turnus said to her: "Care for deities, and ward of temple, that is your duty, Chalybe, and not to foster battle between kings." When Alecto heard these words that Turnus had spoken to her, she was seized with anger and indignation against him; and she changed herself into her own form, and loathsome, dreadful was that form. Rough, horrible, wrinkled was her face; wild, sharp, bloody, deep red, unresting were the angry, flaming eyes that were in her head. Tresses of poisonous serpents, that was the hair about her head. "Look you, Turnus," said she, "behold my form now, and do you recognize me? I am Alecto from Hades," said she; "and it is I that for my honour always cause wars and strifes, and the deaths of men; and it is I that lay upon you a trial of battle with the Trojans." Turnus heard these words of Alecto. He was inspired with spirit, force, anger, rage, and lust of battle against the Trojans and against the Latins together. Then he issued orders to the Rutulians to assemble before him; and when they arrived, he strengthened them and incited them that they should fight bravely against the Latins and against Æneas with his Trojans, in order that they might appropriate Italy, and that they might expel yon foreign exiles out of it, and drive them over many seas. The Rutulians, on their part, took in hand that they would accomplish that thing.

ÆN. Teit Electo *imorro* iarsin gusin mbaili i raibi Asgan mac
 VII. Ænias ag selg a tæb srotha Thibir 7 gresid co hAscan peata
 481 aige alta robai ic maccaib Tiri, 7 tainic co mbai for ingilt a
 483 tæb in tsrotha. In Tirus isin¹ is e ba reachtaire ac Laitin.
 485 Is aigi robatar alma 7 indile Laitin oca leasugud. O rogluais- 1705
 493 idar *imorro* coin Ascain in peata sin mac Tire, teichid in peata
 rompo co tech mac Tire .i. cosin mbaili inar²hailidh. Roleig
 496 dono Asgan in tan sin soighit fair go rogon he, 7 teid iarsin
 Asgan 7 lucht na selga imalle fris a[c] lenmuin na haigi co
 ruacht co tech mac Tire. O rochlos tra gair lochta na selga 1710
 7 in tafand dochum in baili dosoichet lucht in baili amach
 fon gair 7 tegait a n-aighidh luchta na sealga. Rosiacht and
 503 ar tus Siluia ingen Tire 7 ba hisidhe robeathaiged in agh.
 Dotæd dono in agh ina dochum sidhe focetoir o'dchonnaire, 7
 robai in ingen ac fega[d] na hoighi 7 'ga s-smerracht na 1715
 gona doratad fair 7 rosaigh debaid etir maccu Tire 7 æs na
 sealga a[c] cosnum na haighi. Teit dono in tan sin Aleacto
 for mullach tige Tire 7 sendidh bondaiderc na hugra co garb
 7 co haduathmar for mullach in tigi co clos fona crichaibh
 521 comfhoicsibh uili in senm sin. Tancatar dono na Troiandaigh 1720
 523 asa sgoraibh d'fhorithin Ascain. Roferadh² tra comruc crechtach
 crolinteach andsin, etir Laitinta 7 Troiandaib. In tan tra
 532 robruthaigh in debaid, dorat Ascan aurchur soighdi for Almon
 mac Tiri co ndechaid triana bragait gu rus-marb focetoir. Do-
 535 toitsit sochaidi ele imalle fris andsin. Dothoit and dono Galenus 1725
 538 .i. brugaid V tret cærach 7 V n-aibin do buaib 7 C n-arathar
 ag frithalum a tigi.
 540 O rocumaisc tra Alecto a n-Etail 7 o dorat cach dib a cend
 araili, dochuaid ar culu dochum Iunainde 7 romaid ria in
 imchosait tuc etir lucht na hEtaili 7 roraid fos Alecto fri 1730
 548 Iunaind: "Dober-sa," ar si, "mad ail duitsiu, tuilledh uilc
 fos do Troiandaib .i. dober na cathracha comfoicsi do Laitindaib
 dia foirithin³ i n-aighid na Troiandach. Ni holc lim chena amal

¹ MS ishin² MS roferud³ MS. foirigin^a lit. burgher

Well, after that, Alecto went to the place where was Ascanius, son of Æneas, a-hunting by the side of the river Tiber; and she drives to Ascanius a pet hind, which the sons of Tyrrheus had; and it came on till it was pasturing by the side of the river. That Tyrrheus was steward with Latinus. To him was entrusted the care of Latinus' flocks and herds. When, therefore, the dogs of Ascanius roused that pet of the sons of Tyrrheus, the pet fled before them to the house of the sons of Tyrrheus, to wit, to the place where it was reared. Now, at that moment Ascanius shot an arrow at it, and wounded it; and then Ascanius went on, and the hunters along with him, in pursuit of the hind till it reached the house of the sons of Tyrrheus. Now, when the shout of the hunters was heard, and the chase approaching the town, the people of the town came forth at the shout, and faced the hunters. Silvia, daughter of Tyrrheus, was the first to arrive there. It was she that used to feed the hind. Now, it came at once towards her, when it saw her; and the girl was looking at it, and staunching the wound that had been inflicted upon it, and there arose a quarrel between the sons of Tyrrheus and the hunters contending for the hind. At that time, also, Alecto went to the top of Tyrrheus' house, and blew the bugle-horn of battle, fiercely, dreadfully, upon the house-top, and that blast was heard through all the neighbouring territories. The Trojans, therefore, came from their leaguers to assist Ascanius. In sooth, a wounding, bloody encounter took place there between Latins and Trojans. Now, whilst that quarrel was raging, Ascanius aimed an arrow-shot at Almo, son of Tyrrheus, which went through his neck, and killed him forthwith. A multitude more fell with him there. There, too, fell Galæsus, a yeoman^a possessing five flocks of sheep, and five herds of cattle, and a hundred ploughs supplying [the needs of] his house.

Alecto, having thus put Italy in a turmoil, and set every one of them against the other, went back to Juno and boasted to her of the strife she had caused among the people of Italy. Alecto further said to Juno: "If it please you," said she, "I shall bring yet further evil upon the Trojans, to wit, I shall bring the cities bordering on the Latins to assist them against the Trojans. I am not in the least ill-pleased, as an alliance exists between

ÆN VII. 562 ata clemnus Laitin 7 Ænias." Teid dono Alecto dochum
ifferaind¹ baile a fargaib a seathracha .i. Tesifone 7 Megera. 1735

A haithli in air moir sin tra do chur² do Asgan for muintir
574 Laitin, berait a muintir co Laitin curpu na foirne romarbad and
.i. Gailienus 7 Alman 7 na maithi ar chena romarbad and 7
furmidh na curpu a fiadhnaisi Laitin 7 adhnaghat a[c] gul 7 ag
577 basgairi fris imon gnim doronsat na Troiandaig friu. Dos-nic 1740
Tuirn dono in tan sin co ferg 7 co londus mor chucu 7 doraid
re Laitin: "Ni maith a iarmairt duib andiu bar cairdius 7
Ænias, 7 bud mesu sa chach cen bethir and ni bhus sia. Is ed
as choir and, denum æn coimerghi choitchind i n-aigidh in
drochcheniuil tangnaigh-(col. b)sea na Troiandach failt ic 1745
slatbrat i tir a tir; 7 dichuirther a hEtail ar egin"; 7 ba he sin
aithesc coitcend in tsloig uile inni roraid Tuirnd. Is ed roraid
591 Laitin re Tuirnd co truime moir 7 cosnumh fair ic foremedh a
ænur beth a n-aighidh na sochaide, 7 is ed asbert: "A Tuirnd,"
596 ar se, "is rit doraga inni doberi monair 7 is duit bias a frithor- 1750
gain. Misi immorro," ar se, "biad-sa im soinmighi³ 7 im sadaile
600 7 ni ticfa bar cagad-si frim"; 7 impoid Laitin a druim friu 7 teid
618 uaidhib ina theach rig, 7 nos-legind dorer a comairle fen uair
forthemidh a cosc. Na hEadalta tra robatar fri re ciana roime
sin a sidh 7 a soinmhighi³ ag [t]omailt 7 ic tomaithim⁴ a fesi do 1755
623 gach maithus robai ogaib. Santaigit in tan sin tria imchosait
Alechto 7 trian gresacht⁵ Iunaindi coimerghi catha 7 cogtha do
dichur na Troiandach a hEtail ar egin, 7 rogab æn baid uili
lucht na hEtaili im cosnum na ferand 7 im choimergi a n-aigidh
na Troiandach na rogabdaís crich no ferand a n-Edail. Ba mor 1760
tra in slogh 7 in tinol tanic andsin. Ba bagach 7 ba sochraidh
in coimerghi doronsat Edaildi i n-aighidh na Troianach in tan
635 sin, Tardsat uili miscais dia trebaire 7 ros-lecset a failt ar saint

¹ MS. in fheraind l. iffirind² MS. do chur bis³ MS. soinmidhi⁴ l. tochaithim (?)⁵ l. tri angresacht (?)^a or, reserve^b Cf. Joel iii, 10; Isaiah ii. 4.

THE IRISH ÆNEID

Latinus and Æneas." Alecto, then, went to Hades where she had left her sisters, to wit, Tisiphone and Megæra.

Now after that great slaughter inflicted by Ascanius on the people of Latinus, his people brought to Latinus the bodies of them that had been slain there, to wit, Galæsus, Almo and all the nobles that had been slain there; and they placed the bodies before Latinus, and they betook themselves to weeping and lamentation before him about the deed that the Trojans had done them. Now, too, Turnus came unto them in anger and great indignation, and said to Latinus: "Not good are the consequences to you to-day of your friendship with Æneas; and it will be worse and worse the longer it lasts. This is what is proper in the circumstances. Let us make one common united rising against that evil, treacherous race, the Trojans, who are harrying from land to land; and let them be driven out of Italy by force." What Turnus said was the common opinion of all the host. This is what Latinus said to Turnus, with a great heaviness and struggle^a upon him, being unable single-handed to make headway against the multitude. This is what he said: "Turnus," said he, "against you will come the matter which you are working for, and on you the brunt of it will be. As for me, however, I shall be in prosperity and at my ease, and your fighting will not injure me." And Latinus turned his back upon them and departed to his royal house; and he let them follow their own counsel, since he could not prevent them. Now, the Italians were for a long time before this in peace and prosperity, in eating and enjoying their feasting of every good thing they had. At that time through mutual complaint caused by Alecto, and through the incitement of Juno, they lusted for a joint rising in battle and war to expel the Trojans from Italy by force; and one desire took possession of all the people of Italy about defending the lands, and about a joint rising against the Trojans, that they should not obtain territory or land in Italy. Great, indeed, was the host and the assemblage that came there. Warlike and imposing was the rising which the Italians made at that time against the Trojans. They all hated their husbandry, and left it neglected for the lust of war; and they turned the iron^b of their

ÆN. in chogaidh 7 rochuirset iarnaidhi a n-arathar i n-armaib catha
 VII. 7 comluind, 7 tancatar uili iarsin .i. gach ri 7 gach tuiscech a 1765
 n-*Etail* cona slogh 7 cona sochrait i lais a soichin Tuirn. Tainic
 723 and *Alessus ar* imchosait *ocus Aigmenon* righ *Grec* co sochrait
 745 moir lais. Tainic and *dono Uffensus* crodha coscurach cona
 752 shluagh. Tainic and in milid rod rotren .i. Umbro cona shluag.
 761 Tainic and *Urbius mac Ipoledi* cona sluag. *Ocus* tancatar and 1770
 il-tuisig aile cona sochrait isin tinol sin. Tainic and *dono* in
 783 righmilid .i. Tuirn mac Duin ceand gaili 7 gaiscidh arai crotha
 7 aillechta 7 mine 7 *maccæmachta* .i. rind agha 7 anrat¹achta na
 huile Edalta. Ord *esairgni* catha 7 bruidi bidbad eside. Sciath
 dhidin 7 imdeghla² crichi 7 ceniuil na Rudullta, 7 ni bai a 1775
 samhail isin uile Edalta do bruth *no* do brig *no* do borrfadh
no do mhed *no* do mhaisi *no ar* maine *no ar* mordacht *no ar*
maccæmhdacht ar chruth *no ar* ceniuil *ar* gail *no ar* gaiscedh,
 7 is amhlaid tainic co morshluagaib Rudullta imalle fris. Tainic
 803 and *dono Camilla* .i. rigan na Fillsgeta co morsluagaibh na 1780
 Fuilsceta le a foirithin³ Tuirn. Ba hamra in rigan tainic and.
 Ni bai a samail do bhanchuire fer talman in tan sin do gail
no do gaisced na d'aine na d'athluimhe uair na romair Penti-
 VIII. silia, rigan na Cichloisgthe. O doruachtsat tra in mortinol
 ill-tuath-sa na h*Etaili* do æn baile dochum Tuirn meic Duin 1785
 ri⁴ na Rudullta, dochuatar a righ 7 a tuisigh 7 an degdhaine
 i n-æn comairli, 7 is *ed* rochindset uili, teacht doib d'indarba
 na Troianach a h*Etail*, 7 muradh na Trae bigi rochumdaighet na
 Troianaigh, 7 do brissiud a long 7 dia loscadh. O rochindset tra
 2 in comairle sin, rosinsedar a stocaireda a sduca d' fhuagra (469) 1790
 imteachta doib d'indarba na Troianach a h*Etail* amal rochind-
 6 set. Ducuadar and a tus seda 7 conaire rompu Meseapus 7
 Uffenus cona sochraide leo 7 Mesdensius. Dochuatar *dono*
 iarsin na sluag tancatar i sochrait Tuirn a hill-tuathaib Edaile.
 18 In tan tra rochuala Ænias in tinol sin na n-Edalta ina dochum 1795
 7 ba snimach, uireaglach, il-imraitech he, 7 ni fitir cid comairle

¹ at sup. lin.² MS. imdedhla³ MS. foirigin⁴ l. rig

^a l. ara; "Agamemnonius . . . hostis," possibly misunderstood by the translator.

ploughs into arms for battle and strife ; and after that they came, all, every king and every chief in Italy, with his host and with his army along with him, to Turnus. There Halæsus came on account of the strife that had been stirred up between him^a and Agamemnon, king of the Greeks, with a great army behind him. There, too, came Ufens, brave, victorious, with his host. There came the soldier, strong, puissant, to wit, Umbro, with his host. There Virbius, son of Hippolytus, came with his host ; and many other chiefs came there with their armies into that assembly. There, too, came the royal soldier, to wit, Turnus, son of Daunus, flower of valour and prowess, as regards form, beauty, refinement, and youth—the point of battle and of heroism of all Italy. A hammer he of battle-breaking and crushing foes, a shield of defence and protection for the territory and race of the Rutulians ; and his like was not in all Italy for spirit or for might, or for pride, or for size, or beauty, or riches, or majesty, or youth, or form, or race, or for valour, or for prowess ; and thus came he, having great hosts of the Rutulians along with him. There, too, came Camilla, to wit, queen of the Volscians, accompanied by great hosts of the Volscians to assist Turnus. Famous was the queen that came there ; the like of her was not at that time among womenkind of earth's men for valour or prowess, or for beauty, or for dexterity, since Penthesilea, queen of the Amazons, was no more. Now when this great assemblage of many peoples of Italy arrived unto Turnus, son of Daunus, king of the Rutulians, their kings and chiefs and noblemen adopted the same counsel, and this they all agreed upon, that they should go to expel the Trojans from Italy, and to raze the little Troy which the Trojans had built, to break up their ships, and to burn them. Now, when they had agreed on that counsel, the trumpeters blew their trumpets, to order them to go and expel the Trojans from Italy, as they had agreed on. Messapus, Ufens, and Mezentius, accompanied by their armies, marched before them there, in the van of the way and expedition. There marched then the hosts that came in the army of Turnus, from the many peoples of Italy. Now, when Æneas heard of that gathering of Italians approaching him, he became anxious, exceedingly afraid, full of many thoughts, and knew not what counsel he

ÆN. dogenadh.¹ Rola *immorro* Ænias d' aithli in tshnima² sin a
 VIII. suan codulta, 7 tainic dono Tiberinus, dia srotha Tíbir, 'na
 30 dochum 7 is *ed* roraid ris: "A meic na bandea," ar se, "na
 35 bid *immorro* snimh na homun fort in tinol-sa doberar chugut, 1800
 ar is tu bus chosgarach cathbuadach de, 7 is remut muidfes
 39 in cath 7 is agut fuicfethar in ferand-sa dogress, 7 bud dilis
 42 duitsiu 7 dot chloind in ferand atai, oculus nar'at uaimnech-su
 coro' faistine bregi a n-abraim-sea³ rit, 7 doberim-sea comartha
 duit ria comull .i. dogheba-su crain fhind co XXX banb aici 1805
 fona hilicib srotha Tíbir 7 ria tæb in tshrotha, 7 dogena⁴
 46 Ascan cathair iarsin bail a n-ereocha in muc sin romhut-su,
 7 budh he ainm na cathrach sin Alba Longa (.i. geal fada)⁵.
 60 Oculus doberim comairli dono duit, dena edpurta do Iunaind 7
 damsas 7 do Ioib 7 d' Apaill, 7 erg iarsin forsín sruth-sa 1810
 Tíbir co tech Euaindir ri⁶ na hArcaite, 7 is amlaid bi[s]
 55 siden dogres, a[c] cogad fri Laitindaib, 7 dena-su cairdine 7
 munterus risin rig sin na hArcaide, 7 gebaid leat, 7 dobera
 sochraidi duit i n-aigid Laitinda, 7 na bid omun na imegla in
 chogaid na in chatha fortsu, ar is tu bus fortail." O roraid 1815
 66 tra Tiberinus na haithesga-sa re hÆnias, teid uad, 7 dobeir a
 cend fon sruth, ar is and bai a aitreb fon sruth sin Tíbir.
 Duisgidh Ænias arsin asin tshuan a roibe, 7 o thanic soillsi
 69 in læ arnamarach, adracht, 7 indlaidh a lama 7 a aighidh a
 huscui in tsrotha, 7 aitchidh na dei adartha, 7 tocbhaidh a 1820
 71 lama friu, 7 is *ed* roraid: "A deo nime 7 talman 7 na n-usce
 7 na srothand 7 na n-aband, rom-særaidh a na guasachtaib-sea
 fuilet ac tomaitheam foramsa don chur-sa o Laitindaib." Togbaid
 70 Ænias iarsin da luing cona forind, 7 teid for sruth Tíbir do
 indsaighidh co tech Euaindir ri⁶ na hArcaite. In tan tra robatar 1825
 ic imrum iarsin sruth co n-acatar in crain fhind cona trichait⁷
 82 banb find ina diaidh fo hilicib for bru in tshrotha. O 'dconnatar
 in muic sin tiaghait isin port sin 7 edprait in muic cona hal
 80 og altoir Tíbir do Iunaind. Tiaghait iarsin for seit a conair[e]

¹ MS. dodenadh ² MS. tshnim-sa ³ a n-aibraim-sea, with punctum delens
⁴ MS. dodena ⁵ MS. sup. lin. in recent hand ⁶ l. rig
⁷ MS. xxx, ait supra lin.

should follow. After that anxiety, however, Æneas fell into a deep sleep; and Tiberinus, the god of the river Tiber, came to him, and said to him: "Son of the goddess," said he, 'do not be anxious or afraid of the gathering that is brought towards you; for you will be victorious, triumphant in battle over them, and they will be routed by you, and with you will this land be left for ever, and the land wherein you are will be your own and your children's; and be not afraid that it is a false prophecy I speak to you, since I give you proof before its fulfilment, to wit, you will find a white sow with her thirty of a farrow under the oaks of the river Tiber, and by the river side; and afterwards Ascanius will make a city where that sow will rise before you, and the name of that city will be Alba Longa. And, moreover, I counsel you, offer sacrifices to Juno, and to me, and to Jove, and to Apollo; and then go up this river Tiber to the house of Evander, king of Arcadia; and thus is he ever engaged, in fighting against Latins; and do you enter into friendship and alliance with that king of Arcadia, and he will take your part, and give you an army against the Latins; and be not afraid or terrified at war or battle for you will prevail." When Tiberinus had uttered these admonitions to Æneas, he went from him, and disappeared under the river, for his dwelling was there under that river Tiber. Thereupon Æneas awoke from the slumber in which he had been sunk; and when daylight came on the morrow, he rose and washed his hands and his face in the water of the river, and besought the gods he worshipped, and lifted up his hands to them, and said: "Gods of heaven and earth, and of the waters, streams, and rivers, deliver me from these perils that are threatening me at this time from the Latins." Æneas then took up two ships with their crews, and went upon the river Tiber in order to seek the house of Evander, king of Arcadia. While they were rowing along the stream, they saw the white sow with her thirty white sucklings behind her, under the oaks on the brink of the river. When they saw that pig, they came into that port, and that pig with her litter they sacrificed to Juno at the altar of Tiber. They then went on the course of their journey till

- ÆN. VIII. *co n-acatar cathair Euaindir 7 o 'dconnatar in chathair sin,* 1830
 100 *impoit bhuinde a long dochum na cathrach 7 i comfhocus in*
puirt. Ocus ba la¹ sollumna in la sin. Euaindir dono 7² ba
hand bai, [i] fidnemeadh a ndorus na cathrach ac denum
 107 *edpurta dona deib. In tan adconnatar longa Ænias chucu*
dochum in puirt (col. 6) sochtaid iarsin na hArcaidegda ac 1835
 109 *fegad na long n-anaichnid 7 na n-og 7 na n-armund 7 nos-geb*
egla 7 omun mor iat 7 ergit ona idpurtaib co hobund, 7 teit
 112 *Ballas²: "Can bar cenel, 7 cid teidchi? In sith no in debaid*
 115 *fuil agaib?" Rofregair Ænias do a hearus a luingi, 7 is ed*
roraid: "Is do sid tangamar"; 7 rothogaib in gesga olacraind 1840
 117 *robai ina laim. "Troiendaig sindi," for se, "7 bidbuidh duind*
Laitinda uair atait agar n-indarba a hEtail a nirt catha 7 egni.
 119 *Tangamar do shaighid Ebaindir do chuindchid cobra i n-aigid*
Laidinda." Is i fregra dorat Ballas fair: "Cid be can daib,
 122 *tigid alle³ do agallaim Euaindir." Tiagaid na Troiendaigh* 1845
iarsin a port na cathrach 7 comasgaid [muinnter] Anneasa
7 Pallas, 7 tiagait imalle co ruachtatar gusin fidnemedh a raibi
Euaindir ac denum a edpurta dona deib, 7 o rosiacht Ænias
 127 *co haim i mbai Euaindir 7² is ed roraid ris: "A ri togaidi,*
7 a fhlaith fhiren fosadh fedmnertmhar, rom-faidset a[d] dochum- 1850
su⁴ do chuindghidh chobra uaidsiu form i n-aighid Laidindai
fuilet agum indarba a hEtail, 7 ta cairdine 7 cenel etraind ara
coir duidsiu sochradi sloigh do thabait damhsa, uair is i Maigia
 135 *ingen Athlaint do shenmathair-siu, 7 Eleactra ingen Athlaint*
mo sheanmathair-sea. Araill and dono. In foirind fuil agar 1855
 140 *n-indarba-ni .i. Tuirn cona Rudulltaib uime, ad bidbuid suide⁵*
duidsiu, 7 is doig leo bud rig fortsu, dianum-dichuired-sa a
 148 *hEtail. Is ed is coir duidsiu, iarum, o thanac-sa dot atach,*
coimerghi calma imalle rimsa a n-aigid ar namat ar ndis. Tabair-
 150 *siu tairisim forni, uair ni duiligh gabail againd, 7 ata m' ogbadh* 1860
calma fri frithalum catha 7 comluind." Cen tra robai Ænias
ac rad na mbriathar-sa, robai Euaindir ac fegad fair, 7 is ed
 154 *roraid Euaindir: "A ri rotren na Troienda, is cosmail do*
guth 7 d' urlabra 7 do delb re hAnaichis, 7 is cumain lium
 159 *Anachis do thiahtain chugum co hArait 7 cairdius do denum* 1865

¹ MS. lam, with p. del. under m² Omissions³ leg. ille⁴ MS. a dochumsa⁵ MS. siude

they saw Evander's city; and when they saw that city, they turned the prows of their ships to the city, which was close to the port. Now, that was a festal day; and there was Evander, in a sacred grove before the city, sacrificing to the gods. When they saw the ships of Æneas approaching them towards the port, then the Arcadians were silent gazing on the strange ships, and the young men, and the arms; and they were seized with fear and great terror, and they rose up hurriedly from their sacrifices, and Pallas advanced: "Whence your nationality, and whither go ye? Is it peace, or is it strife you bring?" Him Æneas answered from the stern of his ship, and said: "We have come in peace"; and he raised the olive branch which was in his hand. "We are Trojans," said he, "and the Latins are our foes, for they are driving us out of Italy by dint of war and violence. We have come to Evander to ask for help against the Latins." This answer Pallas gave him: "Whencesoever ye be, come hither to have speech of Evander." The Trojans after that went to the port of the city, and Æneas' and Pallas' retinue met, and proceeded together till they reached the grove in which was Evander, offering his sacrifice to the gods; and Æneas, on arriving where Evander was, addressed him: "Excellent king, and prince just, steadfast, mighty in enterprise, they sent me unto you to ask you to help me against the Latins who are driving me out of Italy. There is friendship and relationship between us on account of which it behoves you to give me an army of fighting men; since Maia, daughter of Atlas, is your grandmother, and Electra, daughter of Atlas, is my grandmother. There is another reason too. The people that are expelling us, to wit, Turnus with the Rutulians round him, are your foes, and they expect he will be king over you, if they expel me from Italy. This behoves you therefore, since I have come to ask it of you, [to make] a courageous rising along with me against our mutual enemies. Do you put confidence in us, since it is not hard to help us, and my youths are bold to engage in war and strife." Whilst Æneas was uttering these words Evander was gazing upon him, and Evander said: "Most mighty king of the Trojans, your voice, your accent, and your form resemble those of Anchises, whom I remember coming to me in Arcadia, and

ÆN. VIII. 169 dund, 7 dorad Anachis saighedbolg co saighdib Licedaib, 7
 leand corcra corrrthurach, 7 da shrian *cona* n-imdenum oir 7
 airgit, 7 mairid fos ag Paill in dara srian dib; 7 is cumail
 limsa," *ar* se, "mu cairdis 7 t' athair-siu Anaichis,¹ 7 is i do
 172 leath coir tanacais, 7 muchean duit sund, 7 dod-bia inni cuindchi 1870
 co dichra duithrachtach *acht* nama is cumung 7 is becc *ar ferand-*
ni 7 as uathad d' *ar* sluagaib, 7 gid uathad, as maith a ngal
 7 a ngaisced, 7 is calma a cathaibh. Ocus gid uathad, dono,
 518 rachdaid leatsa fo mu mac-sa .i. im Pallas CCCC oglach imaille
 fris at [fh]oirithin-siu,² 7 biaid ag foglaim gaiscid agat, 7 dober- 1875
 sa duitsiu dono re taeb sin dia nderna mu chomairli sloigh
 imda 7 sochraidi mora dia targa [do] fosud-su³ a n-*Etail ar*
egin, 7 righi na h*Etaili* do tabairt duid. Ocus a comfocus
 180 duid sund cenel croda calma cathach comrumach .i. Eubrusdagda.
 Ocus robai (470)⁴ rig fergach dimsach croda colach acuside .i. 1880
 Mezentius a ainm side. Is e dognid riu in duine marb 7 in
 185 duine beo do cengal bel re bel i n-æn cuibreach 7 beth doib isin
 cengal sin co ma marb in beo. In tan tra robtar toirrsigh iad
 reme *conar*'fulaingset a *crodaht*, rogabsat a n-armu 7 slodit⁵
 460 a tech fair, 7 cuirir ar a muintire. Elaid-sium fen asin orgain 1885
 sin, 7 teid co Tuirn mac n[D]uin⁶ co righ na Rudul'ta. Atat
 tra in cenel sin ag iarraid righ doib do cathugudh Mezenti,
 7 adberait a faithi friu gan righ n-Edalta do beith ogaib, 7
 502 co mud fer ectrandcheneoil rogabdais doib in righi, 7 tangus
 uaidib chugamsa do thabairt righi damh, 7 nir'gabus uaidib 1890
 508 in righi, uair robsam senoir, 7 roshearg mu brig, 7 nir'gab
 196 mu mac dono, *ar* ba do Eadailib a mathair. Dober-sa in cenel
 sin i muinterus duidsiu. Ata coblach mor acu, 7 atait sluaig
 imda, 7 bid mor a tuilled nirt duid, 7 bid failidh leo tusu
 d'[fh]agbail imaille friu do chogad i n-aigidh Tuirn 7 Mezenti, 1895
 7 doberat rigi duidsiu, 7 is *ed* rotircanadh doib, co mad leo

¹ MS. *Anguis*?² MS. *atoirigin-siu*³ MS. *foshud-su*⁴ MS. *robai bis*⁵ MS. *sloigit*⁶ MS. *Nuin*^a lit. it is on your proper course you have come^b lit. it is he that used to do to them

making friendship with us ; and Anchises gave a quiver with Lycian arrows, and a purple fringed mantle, and two bridles with their ornaments of gold and silver ; and in Pallas' possession one of the bridles still remains, and I recollect my friendship with your father Anchises ; and you have done well in coming.^a And you are welcome here ; and what you ask you will receive with warmth and good will. But our country is only narrow and small, and few the number of our fighting men. Yet though they be few in number, they are good in valour and prowess, and they are brave in battles. And, though they be few in number, yet under my son, to wit, Pallas, four hundred warriors will go with you in his train to assist you ; and they will be learning valour with you, and I shall give you besides that, if you follow my counsel, numerous hosts and great armies from which will result your settling in Italy by force, and your being given the kingdom of Italy. And in your neighbourhood here [is] a race, brave, valiant, contentious, warlike, to wit, the Etruscans. And they had a king fiery, haughty, cruel, vicious, to wit, Mezentius by name. He it is that used^b to cause a dead man and a living to be bound together mouth to mouth, in one fetter, and to remain in that bond till the living man was dead. Now, when they were weary of him, so that they could not bear his cruelty, they seized their arms, and overthrew his house upon him, and slaughtered his people. He himself escaped from that slaughter, and went to Turnus, son of Daunus, king of the Rutulians. Now that nation is seeking for themselves a king to fight with Mezentius ; and their prophets warn them not to have an Italian king ; and that it should be a man of foreign race they should take as their king ; and they sent to me to offer me the kingdom, but I did not accept it of them, for I was an old man, and my strength was decayed ; nor did my son accept it either, for his mother was an Italian. I will give you that nation in alliance with you. They have a large fleet and numerous hosts, and they will be a great addition of strength to you, and glad will they be to get you with them to fight against Turnus and Mezentius, and they will give the kingdom to you. This is what has been prophesied

488. buaid a cotha, dia ngabad ri cctrandceneoil forro. Er[g] dono
 VIII. do saighid in ceniul sin, 7 ragaidh mo mac-sa .i. Pallus imalle
 503 rit, 7 doberat rigi duid, 7 ereochdaid let a n-aigid Tuirrn."
 513 A haithli na mbriathar sin do rad do Euainder, teid Ænias 1900
 546 dochum a long, 7 fagaid foreand dia muintir isna longaib
 550 do breith feasa do Asgan d'a mac. Dotæd foreand ele dib
 imale fri hÆnias do thig Euaindir co ndeachfadis imalle fris
 co scuru na n-Eodrusdagda. O rosiacht Ænias for cul co
 tech Euaindir rothinoilet mortinol na cathrach co Euainder 7 1905
 rothoghait asin tinol sin for gla curad 7 caithmiled, anle 7 anraidh
 na hArcaide do dhul ar æn re Pallas mac Euaindir a sochraidi
 Ænias. Rohordaiged agaibside marcshluagh cæm cumdachta.
 Batar and dono eachrada ana urrluma, as iat luatha ledmeacha,
 fo ogbaid alaind allata isin marcshluag sin. Ba hurgna in 1910
 congaib airm 7 edigh¹ batar acu iar n-uaisle 7 iar n-oirechus
 gach æn robai and. Tuctha doib eiruda srolda siregdha cona
 n-imdenum d'or 7 d' airget 7 d' findruine 7 do legaib
 logmharaib 7 do gemaib gacha datha. Tuctha doib dono
 edaigi gacha datha clir gorm 7 corcra 7 uaine 7 brechtnaighi. 1915
 Batar claidmi ailli orduirn, at e cruaidi comshintecha 7
 cæmsceith cumdachta 7 gai gerglasa 7 slega semnecha 7
 saigedbuilg co saighdib forordaib.

O tairnic tra do² Euainder togha 7 tinol in mharcsluaigh sen
 rofhaidh a cend seda 7 imtheachta co scuru na n-Eodrusdagdha 1920
 co Tarcon tuisceh 7 comairligh na n-Eodrusdagdha. Ba cæmh
 docos and .i. Ænias a tus dirma 7 Achisteis 7 airigh na
 585 Troianach 7 marcshluag na n-Arcaide fo Pallas mac Euaindir
 ina ndiaidh. Ba cruthach an maccæm robai etarru. Mong
 fhochos orbhuidhi fair, rosc gorm glainidi ina chind. Ba 1925
 cosmair ri³ forcleithi cailli cetemuin no fri sian slebi cechtar a
 dha gruadh. (col. b) Anddar lat ba fras do nemanduib rolad
 ina ceand. Anddar lat ba dual partlaingi a beoil. Ba gilithir ri

¹ MS. edidh² MS. supra lin.³ MS. ro = ri = fri: cf.^a Fcs. Introd. Probably some wild or wood (cailli) flower.^b lit. Parthian red

to them that they would have victory in their war, if a king of foreign race were assumed over them. Go, then, to that nation and my son Pallas will go with you, and they will give you the kingdom, and they will rise with you against Turnus." After those words had been spoken by Evander, Æneas went to his ships, and he left some of his people in the ships to carry tidings to Ascanius his son. Others of them came along with Æneas to Evander's house, that they might go along with him to the leaguers of the Etruscans. When Æneas returned to Evander's house, there gathered together to Evander a great gathering of the city, and from that gathering was selected the flower of heroes, battle-soldiers, warriors, and champions of Arcadia to go along with Pallas, son of Evander, in Æneas' army. Handsome caparisoned cavalry were marshalled by them; and in sooth in that cavalry were splendid active horses, and they were swift and eager, under beautiful famous youths. Magnificent was the collection of armour and clothing which they had, according to the rank and distinction of each one that was there. Vestures were given them of silk and satin, with their ornaments of gold and silver, and white bronze and precious stones, and gems of every hue. In sooth, garments were given them of every colour, both blue and purple and yellow, and of various colours. There were beautiful gold-hilted swords, and they were hard, long-bladed; and beautiful ornamented shields, and sharp grey darts, riveted spears, and quivers with gilded arrows.

Now, when Evander had ended the choosing and marshalling of that cavalry, he sent them forward on their way and journey to the leaguers of the Etruscans to Tarchon, chief and counsellor of the Etruscans. Beautiful was the march there—Æneas at the head of the array, and Acestes and the leaders of the Trojans, and the cavalry of the Arcadians under Pallas, son of Evander, behind them. Comely was the youth that was in their midst. Golden hair upon him, slightly curling; a clear blue eye in his head; like the prime of the wood^a in May, or like the purple foxglove was each of his two cheeks. You would think that it was a shower of pearls that rained into his head. You would think his lips were a loop of coral.^b As white as the snow

ÆN. sneachta n-æn aidchi a braigi 7 a cneas *ar cheana*,¹ . . . at e seme
VIII. fata fageal co hindaib a lamh 7 a cos. Brat corcra cororthorach 1930
uime. Liagdelg oir *ara* bruinde. Muntorc oir *ima* braight. Leni
srebnaidí sidaighi *fria* gelchnes. Cris oir *co ngemaib* do lig[aib]
logmuraib *imo* tæbu. Cloidem orduirn *fora* cri, a suigedad,²
fillti a rind co urdorn, sinig³ *amal* colg. Ledraig⁴ finda fo *usce*,
ledrad finda *for* cind, 7 ní tescadh tuind. Danid⁵ da leith don 1935
duine 7 ní cluined co hiarcen. Dergsgiath bocoidech co rindad
7 co tuaigmilaibh oir *fora* chliu. Ba suairc segunta *in* mac sin.

Lotar tra a ceand seta 7 imtechtha amlaid sin. In tan tra
528 ba haine doib a n-imtecht, rocluínset mu[i]rn *in* morshluaig
7 sdoairecht 7 *amgrith* na n-arm isin ær uaisdib, 7 adchiat 1940
and delrud na sgiath 7 na claidim. Gebid eglá 7 aduath mor
na sluaigh triasna hairrdiu sin. Roraid Ænias friusamh
532 andsin : “ Is maith *in* celmuine ut,” arse, “ bud lindi a n-ait[h]us,
uair is i mu mathair Uenir dobeir damsá *in* airde-seo dia
foillsiugudh co mbad buaid do Thuirrn. As truagh duid, a 1945
538 Thuirrn,” ar Ænias, “ inni doronus .i. *in* sid do brisiudh, uair
dobera imnedh duid 7 do Laitindaib 7 i[s] sochaidi dibh raghas
'cum bais trit fochuind. Roimt[h]ichset iarsin co ruachtatar co
597 habaind Seritis .i. abund sidhe fuil a nglind domain, 7 fidnemedh
coisegartha impe do Siluan, dia coillide eside. O rosiachtatar 1950
iarum *in* abund sin, scuirít a n-eócho and, 7 toirisit aice co
roliget a scis dib. Tic dono Uenir *in* tan sin do agallaim
628 Ænias, ocus tuc le na haimu dorine Ulcan gaba do do cathugud
621 i n-aigidh Tuirrn .i. cloidim cru[a]idgher curata, 7 se ordhuirn
il-egair, 7 is cuma roledrad feoil 7 cnaim, 7 da sleigh aithi 1955
imrindi, at e cæma coimnerta fri hurrsglaidi 7 fri himguin dib,
7 luirech treabraid tredualach cona cathbarr feta fororda fuirri,
625 cona cir d'or orloiscthi fair; sciath cobrudach creduma cona

¹ Omissions² l. suiged³ l. sinid⁴ l. ledrad⁵ l. dogníd^a Cp. Ir. Texte, iii. 464, 41.^b One half would not hear or perceive what had befallen the other, Ir. Texte, iii. 199. BB. 263^a24.^c Seritis (= Caeritis) is the gen. of the river-name.

of one night, were his neck and the rest of his skin. There are fine [robes] long, almost white, to the extremities of his hands and his feet. A purple fringed mantle about him. A pin of precious stone set in gold upon his breast. A necklace of gold about his neck. A filmy silken smock close to his white skin.^a A girdle of gold with gems of precious stones about his loins. A gold-hilted sword on his body, its blade, having been bent back from point to hilt, straightens itself like a rapier. It would cut a hair on water; it would sever a hair upon a head, and would not cut skin; it would make two halves of a man, and he would not hear it^b till long afterwards. A red embossed shield with engraving and buckles(?) of gold upon his left arm. Pleasant, stately was that lad.

Thus, then, they set forward on their march and their expedition. Now, whilst they were splendidly marching, they heard the tumult of a great host, and trumpet-peal, and clash of arms in the air above them; and they saw there the gleam of shields and swords. Fear and great terror seized the hosts at those signs. Æneas then said to them: "Good is yon omen," said he, "ours will be the triumph over them, since it is my mother Venus that gives me this sign, to make it plain that there will be victory over Turnus. Woe to you, Turnus, for what you have done," said Æneas, "in breaking the peace, since you will bring suffering on yourself, and on the Latins; and there is a multitude of them that will come to destruction because of you." They journeyed on after that till they reached Caere's river,^c a river which is in a deep glen with a grove around it sacred to Silvanus, a woodland deity. On reaching that river they unyoked their horses, and remained by it till they recovered from their fatigue. Then, too, Venus came to speak with Æneas, and she brought with her the arms that Vulcan a smith had made for him wherewith to fight against Turnus; to wit, a sword hard and keen, fit for a hero, gold-hilted, too, and much inlaid; and indifferently it would cleave flesh and bone. And two sharp, keenly pointed spears. They were beautiful, equally stout for defending and for slaying; and a hauberk triple-braided, triple-looped with its brilliant gilded casque upon it, surmounted by its crest of burnished gold: a bossy shield of

ÆN. tuaigmilailb oirfeta *cona* bili orloiscthi *fora* drumthimcheall.
 VIII. Rorindad isin sciath delb 7 ainm gach rig 7 gach ruirigh 7 gach 1960
 626 flatha rogebadh flaithus na hEtaili 7 ardflaithus in domain
 do sil Ænias, 7 dorindad and dono a catha 7 a comruma 7 na
 buada doberat leo a hechtarcenelailb in domain amuigh isin
 sgiath. O dorat tra Uenir na harmu sin do Ænias, ronert 7
 rogres do chathughad i n-aigidh Tuirn, 7 doraid fris gan imegla 1965
 gan omun in catha do bith fair, uair is e noberad buaid, 7 is lais
 dofæthsad¹ Tuirn.

IX In tan tra robai Ænias ac iarraid na sochraidi-sea, rofaidh
 2 Iunaid Iris bande² do saigidh Tuirn, 7 roraidh fris: "Do-
 8 chuaid Ænias," ar si, "do thigh Euaindir ri³ na hArcaidi 1970
 7 do saigidh na n-Eurasta do thinol sluaig do thabairt (471)
 catha duitsiu, 7 rofhagaibh a dhunad, 7 erg-siu dia eis, 7
 loisc a longa, 7 trascair mur na Trai bige, 7 cuir estí na
 14 Troiandaigh, siu thi Ænias." O roraidh Iris na haithesca-sa
 re Tuirn, teid for foluamain uadh focetoir isin ær. Atracht 1975
 Tuirn iarsin lasin gressacht dorat Iris fair, 7 adrachtatar a
 25 sluaig uili lais, 7 dochuatar co tren 7 co tairpteach tar muigibh
 na hEtaili uile do saighid [in baili] i rabatar Troiandaigh.
 33 Robai dono nell duibchiach uaistib do luaithredh in talmun 7
 do analaib na n-echradh 7 na læch batar forro in conair tancatar. 1980
 35 Rorat[h]aig oglach do muintir⁴ ar tus⁵ sin, Caisus a ainm in
 oglagh, tuissech togaidi esidhe, 7 is ed roraid: "A æs cumtha,"
 37 magh?" Rofhuagair⁶ sin iarsin o ghuth mor: "Tigid a fhiru,"
 ar se, "7 gebidh co luath bar n-armu, 7 tait amach for muru. 1985
 Atait sund bar namait 7 is calma duib uile," for se, "tocht
 amach inas anadh amal ataithi." Fasaidd gredan mor in tan
 sin a ndunadh na Troianach, 7 nos-geb moregla 7 moromun,
 45 7 duintir doirrsi na cathrach acu, 7 tegaid uili for muraib na
 cathrach, uair is ed roraid Ænias riu in tan dochuaidh uaidhib, 1990
 41 gebe dosoisidh iad, na deachsaidis asa scoraib amach do debaid
 re neach co toirsid sain chucu. Nirbo chian iarsin co torracht

¹ MS. dofæthsat² MS. bandhe³ l. rig⁴ Omission⁵ MS. dus⁶ Supply int ochlach?^a ÆN. I. 183^b or, whoever should come to

white bronze with its amusing emblematic figures of beasts (?), and its burnished rim around its back. There were carved on that shield the form and name of every king, and every chieftain, and every lord, of the seed of Æneas, that would obtain the lordship of Italy, and the supremacy of the world ; and there, too, on the shield were carved their battles and their conflicts ; and the victories they would carry off from foreign races of the world outside. Now, when Venus had given these arms to Æneas, she encouraged and incited him to fight against Turnus, and told him not to be in terror or fear at the battle looming over him, since he would gain the victory, and by him Turnus would fall.

Now, whilst Æneas was seeking this assistance, Juno sent Iris, the goddess, to Turnus, and said to him : “ Æneas has gone,” said she, “ to the house of Evander, king of Arcadia, and to the Etruscans, to collect a host in order to give battle to you, and he has left his camp, and do you go in his track, and burn his ships, and raze the wall of little Troy, and eject the Trojans before Æneas come.” When Iris had uttered these words to Turnus, she went hovering from him at once into the air. Turnus bestirred himself after that with the incitement Iris gave him, and all his hosts arose with him, and they advanced strongly and mightily across the plains of all Italy, to where the Trojans were. Now, the way they came, a cloud of black fog rose above them from the dust of the ground, and the breaths of the horses and the heroes that were mounted upon them. A soldier of the people [of Æneas]^a marked that first. The name of the soldier was Caicus, a chosen leader he, and he said : “ Comrades,” said he, “ what horrible dark cloud comes rushing towards us over the plain ? ” He then gave order with a loud voice : “ Come, men,” said he, “ and quickly seize your arms, and go out upon the walls. Your enemies are here, and it is braver for you all to come forth than to stay as you are.” A great tumult then arose in the camp of the Trojans, and great fear and terror seized them, and the gates of the city were shut by them, and they all went upon the walls of the city ; for Æneas told them, when he went away from them, that whatever might befall^b them, they should not go forth out of their leaguers to fight with anyone till he himself should come to them. It was not long after that till Turnus,

- ÆN. IX. 47 Tuirn chucu, XX marcach, ria cach, co dorus in dunaidh, 7
 52 dobeir foch[et]oir urchur don gæi dibraicthi robai ina laim for-
 in foirind robatar a[c] coimet na Trae, 7 na mur ar cheana. 1995
 Roleagaid uili iarsin in foirind robatar imalle fris a ngæ uile
 forsán foirind cetna. Fosaídh gair mor tra iarsin amuig 7 tall.
 Tic dono a bruth 7 a brigh do Tuirn, 7 nod-geb ferg 7 dasacht
 56 uair [na] tancatar na Troianaigh amach asin dunadh do chath-
 ugudh ris, 7 oir na fhuair sin conair chucusum anund. Ataigh¹ 2000
 imon dunad ima cuairt ic iarraidh tus in fuighbedh² conair
 59 bægail do thocht ind. Amal bis cu allaidh in tan as gortach
 ag timcheall leis cærach ac iarraidh conaire isin n-aidhchi and,
 in tan rochluin medligh [n]a n-uan aga maithrib, is amlaidh
 robai Tuirn [ag] timcheall dunaidh na Troianach ag iarraidh 2005
 chonaire inti d' orgain na Trae robai acu. Uair nach fuair
 bæghul² in dunaid rogab ferg 7 londus 7 forcongraidh forin
 70 sluagh uile na clascanna do linad 7 na longa do loscad 7
 tenti do chur isin dunad 7 na muir do trascairt. Adaiter tenti
 74 mora acu focetoir 7 foçerdaid isna muraib. Adnaighidh na 2010
 Troianaigh don leth eli ac dibud na tenteadh. Robai tra
 gair mor do chectar in da lethi 7 robai cathugudh feigh feochair
 faeburda fergach fuilech foindmethi guinech crechtach crolinteach
 (col. b) andsin. Ba huathmar agarb imamnus, 7 ba tren talchar,
 tæbchirrthi, dimsach, deglamaigh, doedragana rociured in chuib- 2015
 leng sin etir rigraidh na Rutulda 7 triathu na Troiandu co
 luathurchurach in la sin.
- 82 In tan tra adconnaire Bericintia .i. mathair na ndea, triall do
 Thuirn do loscadh na long, teid do agallaim Ioibh 7 is ed roraid
 ris: "A meic inmuin," ar si, "na leig na longa ut da loscad, 2020
 85 uair fidnemedh giusda rochoisegartha³ damsá doradus-[s]a do
 88 Ænias, in tan robai ac triall coblaigh do denum, conid [d]e doroine
 na longa ut trialltar da loscad and, ar is limsa iarum in fidh-
 nemedh di[a] ndernta. At inmuine limsa 7 na leg a loscadh."

¹ MS ataidh² MS. d for g³ MS. rochoiseargtha^a lit. of good hurling

with twenty horsemen before the rest, arrived at the gate of the fortress, and at once he hurled a cast of the missile spear that was in his hand against the people that were guarding Troy, and all the walls. After that, all the people that were along with him discharged all their spears against the same people. A great shout then arose without and within. Moreover, his spirit and his force came to Turnus, and he was seized with anger and madness since the Trojans came not out from the camp to fight with him, and because he did not find a way in to them. He pressed round about the camp seeking if perchance he could find an unguarded way to enter in. Like a wolf, when he is hungry, circling round a sheep-fold seeking a way within during the night, what time he has heard the lambs bleating by their mothers, even so was Turnus circling round the fortress of the Trojans, seeking a way into it to destroy their Troy. When he did not find an unguarded part of the camp, he was seized with anger and indignation, and he ordered all the hosts to fill the canals, and to burn the ships, and to put fires into the camp, and to raze the walls. Great fires were at once lighted by them, and thrown within the walls. The Trojans on the other side set to extinguishing the fires, and thus there was a great shout on each of the two sides; and there was fighting sharp, wild, keen, ireful, bloody, reckless, incisive, wounding, gory; and it was dreadful, bitter, very savage; and it was valorous, obstinate, side-mangling, proud, well-shot,^a irresistible, that conflict waged between the kings of the Rutulians and the Trojan lords with swift hurling that day.

Now when Berecynthia, mother of the gods, saw the attempt of Turnus to burn the ships, she went to speak with Jove, and said to him: "Beloved son," said she, "suffer not yon ships to be burned, since it is of the grove of fir consecrated to me, which I gave to Æneas, when he was attempting to build a fleet, that he made yon ships which an attempt is made to burn there; for mine, therefore, is the grove from which they were constructed. They are dear to me, and do not permit them to be burned." Jove answered

ÆN. Ro[*fh*]regair Ioibh do Bericintia: “[*U*]air is *ed* is maith letsu, 2025
IX. 94 ni lecfíther a loscad, uair dogentar¹ dea muiridi dib.”

In tan tra robatar Rudullda 7 Troiandaigh i[c] cathugud
imna longaib sin, tainic torand mor and cor'chrithnaigh int ær
113 7 in talam 7 roclos guth mor iarsin isin ær, 7 rochualatar tra
Troianaigh 7 Rudulltaig e, 7 is ed roraid: “A Troiandu, 2030
connedaíd bar muru, uair ni ricthi a les didin na long-sa, ar ni
115 mo nos-ticc do Thuirnd a loscad ina loscad in mara fora tait.
Legid damsa fen didin mu long.” Ocus roraid iarsin: “Ergid,
116 a mu longa-sa, fon fairgi a richt bandea muiridi.” Robrisitar na
longa focetoir a cuibrighi 7 tegait a richtaib² ingen macdhacht 2035
123 fon fairgi. O 'dconnatar na Rutullda inni sin, rola a socht mor
7 roingan³taighit uili 7 roingantaigh Mesapus buden.

120 Tuirnd immorro gal 7 gaisgidh rod rorebach robai fo
bruindí side triasna hairdib sin, 7 rochoirig co mor a muintir 7
roraid risna Rudulltaib ba feardi les inni doronad and, “uair 2040
128 is e Ioib ros-ruc a longa ona Troianaib ar maithib rimsa 7
dono is d[i]a ndilsigud ros-ruc Ioib na longa ona Troianaib,
131 ar ni fuil aco treoir n-eloid for fairgi a haithli a long do breith
uathu do Ioib.” In tir dono atait is fa chomus-som ata side, ar
atait sluaigh imda 7 rosochraite mor aigi do murad 7 do thogail 2045
in daingin. Atait ina ceand cona terno nech dib ina bethaid ass.
Roraid dono Tuirn fos: “Dogniam airidi anois do Troiannaib
156 fodechta ar ni fuilet longa aco. Tainic urmor in læ sechaind,
7 doronad maith edraind gus drasta, 7 gabar longphort againd
fodesta 7 coraigter na sluaigh imon mur as gach aird na rab 2050
conair eluidh aco.” Rognither tra in comairle amal roraidh
160 Tuirn, 7 coraigther cach ina inad choir, 7 ordaigther Mes[a]pus
a coimet dorus in dunaid, 7 adaiter tendti aco iarsin, 7 caithid
165 biad 7 lind, 7 ordaigther æs fairi aco iarsin. Atnaighid na
108 Troianaig for mu(472)raib na cathrach aga forcoimet, 7 siat 2055

¹ Ms. dodentar² Ms. rachtaib³ Ms. gan supra lin.

Berecynthia : " Since that is your wish, the burning of them will not be permitted, for sea goddesses will be made of them."

Whilst the Rutulians and the Trojans were fighting round about these ships, there came a great peal of thunder so that the air and the earth shook, and after that a great voice was heard in the air, and both the Trojans and the Rutulians heard it, and it said : " Trojans, guard your walls, since you do not need to protect these ships; for Turnus can no more burn them than he can burn the sea on which they are. Allow me to protect my ships myself." And then she said : " Away, ye ships of mine, over the sea in the form of sea goddesses." At once the ships broke from their moorings, and went in the forms of young maidens over the sea. When the Rutulians beheld that occurrence, they fell into a great silence, and they were amazed all, and so was Messapus himself.

As for Turnus, however, valour and prowess, strong and daring, burned in his breast on account of those signs, and greatly he marshalled his people, and he told the Rutulians that he deemed it better what had happened there, " since it is Jove that has taken their ships from the Trojans to benefit me, and doubtless he has taken their ships from the Trojans in order to abandon them : for they have no means of escape by sea after their ships have been taken from them by Jove." Also the land on which they were was under his sway : for, in order to raze and demolish the stronghold, he had many hosts and an exceeding great army, which were lying in wait for them so that none of them might escape alive. Moreover, Turnus also said : " Now we make certain of the Trojans at this time, for they have no ships. The best part of the day has gone past us, and good [service] has been done among us hitherto, and let us now encamp, and let the hosts be marshalled about the wall at every point, that they may have no way of escape." That counsel was followed as Turnus had said, and every one was stationed in his proper place, and Messapus was appointed to guard the gate of the fortress, and after that fires were lighted by them, and they partook of food and drink, and then a watch was set by them. The Trojans exerted themselves upon the city walls guarding

- ÆN. imeglaig, 7 ordaigid Menesteus 7 Sergestus cach dib *cona armaib*
 18. ina inudh choir, 7 ordaighit taibleda 7 *ferite* go slagrandaib 7
 170 luithib aco ac *frithalum* in catha *arnamarach*, 7 adnaghaid¹ *iarsin*
 176 ina *foraire* ag coimed a mur. Bai dono Nisus mac Irtaic 7
 179 Ebrialis mac Opelteus a[c] coimed in dorais. Dias *cumtha* 2360
tairisi iadsaide in da *maccæmh* .i. da ainle, da *tren*, da
tretill, da *rind* aga 7 *imgona*, da uaitni catha, 7 da ord *esairgne*
 7 bruite bidbud. Batar feigi *fuireachra* a[c] *forcoimet*, 7 batar
fiamaign *frithalmuaigh*; nir'bo *tabarta* dia *naimdib tairisi* doib.
 In tan *robatar* na laich londa lanchalma *sin* ac *fegad* 7 ac 2065
fairsin uathu amach *for* *scoraib* na Rudullta, batar a *n-imshuidhi*
 189 *forro acht*³ *nosoisdís* as, *adchiat araill* dona *tendtib amuigh*
*iar*² *ndibudh gan* *nech* ica *n-adudh*. "Is *bægul mor siut*," *ar*
 Nisus ".i. in *codlud doniat* na *fir*, *uair* is *urusa fogail forro*
 194 *annosa*. Robo *saint limsa dul d[i]a fhobairt*." "Misi *lat*," *ar* 2070
 Ebrialus. Is i *comairle doronsat*, *techt do saighi[dh]* *Asgain* 7
maithi na Troiandach baili a r-rabatar ina seasam 7 a *scéith fora*
mbraightib 7 a *claidhmhi fora cresaib*, 7 *siat for lar* in *dunaid*
 227 *ic denum comairle cindus rogentais cathugudh i n-aigidh in*
morshluaig namut roiad umpu 7 *siad ac iarraid cia rogebadh do* 2075
laim uathib techt cona fis do Ænias a mbith isin gabadh sin i
rabatar. O *rosiachtatar dono* Nisus 7 Ebrialis ina *dochum isin*
*baili i rabatar ac denum a comairle*³ *roraidh Nisus riu*: "A
 234 *degdhaine, estidh frimsa bec*. Atait na *sluaig-sea amuig ina*
codlud iar n-ol fhina 7 *rodibsatar a tente* 7 *ni fuil nech* ica 2080
 239 *n-adnadh*, 7 *ni fuil furechrus* ac *æn dib, uair* ni *hegail leo ni*.
*Dogniat airite dinne, ar rucsat na dei a longa uain*⁴ 7 *ni toracht*
sochraite etir cugaind. Mad hi *bar comairle, raghmaid-ni do*
 243 *shaighidh Ænias, ar isim eolach-sa co dunad Euaindir*," *ar*
 Nisus, "7 *raghmaid ar tus d'fhis in bæghail atconncamar a* 2085
scoraib na Rudullta, 7 dia cæmsam, ni ba feardi don foirind
 247 *gusa ricfam*." *Ocus romolsat uili maithi na Troiandach in oirbert*

¹ MS. *adnadhaid*² MS. *ar*³ MS. 7⁴ MS. *uaim*^a or, knights, but v. Vocab.

them, and they were in great fear, and they stationed Mnestheus and Serestus, each of them armed, in his proper place ; and they arranged battlements and mounds with engines and grappling-irons (?) attached to them in preparation for the battle on the morrow. And after that they betook themselves to their watch guarding their walls. Now Nisus, son of Hyrtacus, and Euryalus, son of Opheltes, were guarding the gate. Two faithful comrades they—the two youths—two heroes, two strong ones, two darlings,^a two points of contest and manslaying, two pillars of battle, and two hammers for smiting and crushing foes. They were keen, vigilant on guard, and they were cunning, alert ; and in them confidence was not to be reposed by their enemies. Whilst those fierce full-brave heroes were gazing and looking away forth, at the leaguers of the Rutulians, who were hemming them in, provided they should seek to go out, they saw some of the fires outside extinguished with no one lighting them. “Yon is a great opportunity,” said Nisus, “to wit, that the men are asleep, since it is very easy to overwhelm them now. I would fain go and attempt it.” “I am with you,” said Euryalus. The counsel they adopted was to go to Ascanius and the Trojan nobles, where, with their shields upon their necks and their swords at their girdles, they were standing in the middle of the camp taking counsel how they should give battle to the great host of enemies that surrounded them. They were asking which of them would take in hand to go to Æneas with the information that they were in their present danger. Now when Nisus and Euryalus came unto them, where they were taking counsel, Nisus said to them : “Nobles, listen a moment to me. These hosts outside are asleep, after drinking wine, and they have let out their fires, and there is no one lighting them, and none of them exercises watchfulness, since they fear nothing. They make certain of us, for the gods have taken their ships from us, and no help whatever has come to us. If it be your counsel, we will go to Æneas, for I know the way to the fortress of Evander,” said Nisus, “and we will go at once to try the opportunity we saw in the leaguers of the Rutulians ; and if we succeed, it will not be for the advantage of the people to whom we shall come.” And

ÆN. rotriallsat, 7 dorad seitrichi 7 somenmain don tshlogh uili inni
 1X. 263 rogabsat do laimh, 7 rogeall¹ Asgan friu co tibred seodu imda
 7 mæni 7 sirgrada doib, dia toirsidh leo chucu Ænias dia forithin⁶ 2090
 308 asin gabad a roibe. Dochuatar iarsin uile leo co dorus in
 dunaidh dia n-idnucul, 7 roaithnestair Ebrialus a mathair do
 284 Asgan, gid bed dotegmud do .i. seanoir caillighi isidhe tainic
 a coimitecht a meic a thir do thir. Rogheall Asgan riusamh
 297 co leseoghad i² amal roleseogad a mathair fen. Timnaid andsin 2095
 celebrad dia muintir, 7 tiagaid a sguru a namhud gusin pubull
 325 i mbai Ramnestes ri, ina chotludh ina cholcaidh. (col. b) Fer
 328 grada dono eside do Thuirrn 7 mæt[h]marcoracht; 7 noc[h]or'cho-
 bair in mæt[h]marcoracht, ar roben Nisus a chend de fora colcaid.
 Marbaidh dono triur n-oglaech dia muintir batar ina farradh. 2100
 330 Marbaidh fer imuchair airm Rameis, 7 a ara, 7 benaid a chend
 334 de buden fora lebaid. Marbaid dono Lemirum 7 Latnillum
 7 Serranum, 7 focherd Nisus ar mor a scoraib na Rudullta.
 342 Ni lugu immorro int ar rola Ebrialus ina Nistis. Marbaidh
 sochaidhe diairmidhi do lucht na scor gan fairiughudh 2105
 344 nama. Marbaid dono Fadum 7 Erbesum 7 Ecrætum 7 Abarum.
 351 Tiagaid iarsin do saighidh muintire Mesapi, 7 cuirir ara
 mora forro. In tan tra robdar scitha a[c] cor a n-air [adubairt
 355 Nisas re Ebrialus]³: "As lor atam andso," ar se, "ar is derid
 aidchi and, 7 imthigium nachum-tair⁴ soillsi in læ isin longport." 2110
 365 Tiagait arsin asin longport amach, 7 berid Ebrialus cathbarr
 359 cirach cruthordha Mesapus 7 eochdillat Ramneste 7 cris
 366 Tiburrthi arna cumdach d'or orloiscthi 7 do gemaib. Fagbuid
 na scu'u amlaidh sin. In tan tra batar ag imthecht a seta co
 subach 7 co forbailidh a haithli in morchosgair dorala⁵ doib, co 2115
 370 cualatar chucu ina n-aighidh fuaim in marcsluaigh 7 se tainic
 andside Uoilcenus tuiscech do muintir Laidin. Tainic CCC
 marcach o Laidin a fhoirithin⁶ Tuirn. O rochualatar in sluag

¹ MS. rogeallsat² MS. .i.³ MS. sup. pag. by later hand⁴ l. nachin-tair⁵ cp. line 2763⁶ MS. g for th

all the Trojan nobles praised the undertaking they attempted, and the thing they took in hand inspired all the host with strength and confidence, and Ascanius promised them that he would give them many treasures and possessions and perpetual orders if by their means Æneas should come unto them to rescue them from the danger in which he was placed. After that all went with them to the door of the camp to escort them; and Euryalus commended his mother to Ascanius, whatever should befall him. She was an ancient dame that came to accompany her son from land to land. Ascanius promised them that he would care for her as he would for his own mother. There they took farewell of their people, and came into the leaguers of their enemies, to the tent in which was king Rhameus, asleep upon his pillow. Now he was to Turnus a man of rank and of divination; but the divination did not help him, for Nisus struck his head off him on his pillow. He slew three youths of his following that were with him. He slew the armour-bearer of Remus and his charioteer, and beheaded himself on his bed. He slew, moreover, Lamyrus and Lamus and Serranus; and Nisus wrought great slaughter in the leaguers of the Rutulians. Not less, however, than Nisus' the slaughter which Euryalus wrought. He slew an innumerable multitude of the people of the leaguers without even perceiving them. He slew Fadus, Herbesus, Rhoetus, and Abaris. They went after that to the people of Messapus, and wrought great slaughters upon them. When they were now weary of inflicting slaughter upon them, Nisus said to Euryalus: "Long enough are we here," said he, "for it is the end of the night, and let us be going, lest daylight find us in the camp." Thereupon they went forth out of the camp, and Euryalus brought the crested shapely gilded helmet of Messapus, and the horse-trapping of Rhamnes, and Tiburtus' girdle, ornamented with burnished gold and gems. Thus they left the leaguers. Now whilst they were journeying on their way joyfully and gladly after the great victory they had won, they heard approaching them in front the sound of cavalry; and it was Volscens, a chief of the people of Latinus, that came there. Three hundred horsemen had come from Latinus to the assistance of Turnus. When they heard the host coming to meet

ÆN. ina n-aigid, teichid rempo don chonair. Airigid in marcsluag
 IX. a teichid uaidib, 7 rolensat in marcsluag iat. Elaidh Nisus 2120
 386 uaidib. Abrialus immorro is amlaid robai side, 7 cathbarr
 374 Mesapi fora chind, 7 nir'bo cuman leis a chor de, co mba forrell¹
 don tshlog robai ina diaidh gach conair roteigid 7 co tartus
 380 iarsin. In tan rosiacht Nisus din, adnaig² ag urnnaid a fir
 cumtha tus in toirsid chugi, 7 ona toirsidh, impoid for culu dia 2125
 396 iarraidh co n-acaidh Ebrialus ar n-iadadh uime don tshluagh
 as gach aird, 7 se i medon etaru, 7 nir'legedh conair eludho do
 amach, ger'bu saint lais. O 'dconnairc Nisus in gabadh a roibi
 390 Ebrialus, ni fidir cia hamus doberad forin sluag naimdidhe do
 tabairt a fir cumtha as uaidibh asin gabudh a raibi ogaib, 7 is i 2130
 410 comairle tra dorone, croithidh in gai robai fora meor 7 doleig
 412 dia n-indsaigidh, 7 benaidh etir a da formna do Sulmon³ co
 robais a druim and 7 co ndeachaid triana chridhi gu comtrom
 7 co ruc a urraind asa ucht, 7 co torchair marb dochum talmhun,
 7 adnaigidh ac fegadh umpo iarsin 7 ni facatar inti ros-dibhuic. 2135
 417 Gabais Nisus gai ele 7 nos-croithind 7 roleg uadh 7 beanaid do
 Toga triana ara ceachtarda co ndorchair marb gan anmain
 420 dochum lair. Feargaigther Uolsensus andside, 7 dos-figh a bruth
 7 a brigh 7 nochtaid a cloidem 7 is ed roraidh re hEbrialus:
 422 "Dofæthis-[s]iu annosa a ndigail na deisi dorochair and"; 7 2140
 432 adnaig² ruathar croda curata dochum Ebrialus, 7 saidhid a
 cloidim ina uchtbruinde co ndorchair Ebrialus(473) don æn forgum
 sin gan anmain. O 'dconnairc Nisus Ebrialus gan anmain da
 426 toitim 'cum bais, ba trom a galar fair 7 ni forlangair do gan a
 digail forinti romharbh 7 ros-tic a gal curudh 7 a bruth mhiled 2145
 438 7 a nert niadh 7 a lamach laich 7 dobeir trethan tairptheach
 trenfhuabartach for sluagh Laitin 7 slaidhidh⁴ bearn C reme
 tresin sluagh 7 nir'dhamh eadh na hosadh doibh aga slaidhi 7
 ica ndicheandadh cu laechda laidir 7 co forthren fearmail co
 430 ruacht co hUolsensus bhaile a mbui a medhon in tshluaigh 7 2150
 saidhidh in cloidem ina cræs co ndeachaid triana chul siar
 gur'thoit Uolcenti for lar gan anmain, 7 teid Nisus iarsin ocus

¹ Ms. fírell² Ms. adnaid³ Ms. Fulmon⁴ Ms. slaighidh

them, they fled before them off the way. The cavalry perceived them fleeing from them, and the cavalry followed them. Nisus escaped from them. Euryalus, however, thus was he: Messapus' helmet was on his head, and he had no recollection to doff it, so that to the host pursuing him he was conspicuous wherever he fled; and then he was overtaken. When Nisus reached a place of safety, he kept waiting for his comrade if peradventure he would come to him; and since he did not come, he turned back to seek Euryalus, and saw him surrounded by the host at every point, he being in their very midst, and no way to escape forth was permitted him, though he longed for it. When Nisus perceived the peril in which Euryalus was, he knew not what attack he should make on the hostile army in order to bring off his comrade from them out of his present peril at their hands. This then is the plan he adopted. He shook the spear that was on his finger, and hurled it at them, and it struck Sulmo between his shoulders and broke his back, and went fairly through his heart, and drove its head out at his breast; and he fell dead to the ground. They began looking about them then, and they saw not the man that threw it. Nisus took another spear, and shook it, and hurled it from him, and it struck Tagus through both his temples, and he fell dead, lifeless, to the earth. Volscens then blazed with wrath, and his spirit and his power came to him, and he bared his sword and said to Euryalus: "You will now fall in revenge for the twain that have fallen there." And he made a fierce heroic rush towards Euryalus, and plunged his sword into his breast, so that Euryalus fell at that one blow lifeless. When Nisus saw Euryalus lifeless, falling unto death, heavy was his grief upon him, and he needs must avenge him on the man that slew him; and there came to him his hero's prowess, his soldier's spirit, and his champion's strength, and his warrior's shooting, and he brought a mighty strongly assaulting tempest on Latinus' host, and hewed a gap of a hundred before him, through the host; and he allowed them neither space nor truce, slaying and beheading them, heroically, strongly, and bravely, manfully, till he came to Volscens where he was biding in the middle of the host; and he plunged his sword into his gullet and it went through behind the back of his head, and Volscens fell to the

445 *AN.* laighidh *for* bruindi Ebrialus 7 ablaidh iarsin amal rotogh bas
 445 do fen. Berid na Rudullta leo forsin longport Uolcenti marb
 451 dochum a scor, 7 beraid fodb in fhiallaigh romarbsat, 7 ba 2155
 bronach dubach derfudach dochuatar o chumaidh a righ 7 a
 muinteri domarb Nisus. Nir'bo subaighe robas isna scoraib
 fora cind-sam a[g] guba 7 ag cained na righ 7 na taisech, na
 n-aradh 7 na n-oigthigern romarb Nisus 7 Ebrialus a scoraib na
 457 Rudullta 'san aidchi cetna. Doratad dono focetoir aichni forna 2160
 fodbaib tucsat leo .i. for cathbarr Mesopi 7 forna setaib ele
 ar cena tucsat leo .i. echdilad Ramnestes 7 Tiburti.
 450 Tainic tra maidin fai sin, 7 adhracht grian os talmain. Ocus
 462 roerigh Tuirrn dono oculus roghab a eirridh catha uime, 7 rogab-
 sat na sluaig uili a n-armu imalle fris, 7 coraichther cach dib ina 2165
 inud choir fri togail in dunaidh 7 tocaibther aco cind na deisi
 466 romarbsat for cuallaib a fiadhnaisi na Troiandach. Doronsat
 dono na Rudullta in tan sin mongargair comaidme ac tocbaile
 a ceand dona Troiandaib robatar forna muraib ig angail friu,
 acht nama ni raibi adhbar a comaidhmhi acu, ar rodighailset fen 2170
 fora taib-sim iat resiu romarbsat. In tan tra atconcatar¹ na
 Troianaigh cind a muintire, doratsat aichni forro, 7 batar toirr-
 sigh dubaigh na Troiandaigh don gnim sin, 7 rosiacht in scel
 473 sin co mathair Ebrialis, 7 rosai a taisib focetoir o rochualaidh
 in scel sin. Ocus o doruacht asa taisib, dochuaid a ciall uaithi, 2175
 478 7 ros-gab fualung 7 dasacht, 7 roghab a hingne dia folt 7 d[i]a
 haigidh, 7 roghab for gol 7 for basgaire sechnon in dunaidh 7
 for mur in dunaidh ag fegadh na ceand, 7 is ed roraidh o'dconn-
 airc ceand a meic: "A mheic inmuin," ar si, "as truagh in
 coimiteacht doradus fort a tir do tir corigi-seo, 7 is truagh 2180
 482 rom-fagbai andiu gan chæmu gan chairdi am sheanoir chaillighi
 o thir n-aineoil gan neach doberad fortacht² on documul agum

¹ MS. atōncatar² supra lin. in modern hand³ lit. before they, the Rutuli, killed them

ground lifeless. Then Nisus went and laid himself upon the breast of Euryalus, and then died as he had chosen death for himself. The Rutulians bore with them to the camp dead Volscens towards their leaguers, and they bore the spoils of the soldiery they had killed ; and it was sad, gloomy, tearful that they went, owing to grief for their kings and people whom Nisus killed. There was no greater joy in the leaguers when they came, [all] a-mourning and a-weeping for the kings and the chiefs, the charioteers and the young lords, whom Nisus and Euryalus killed in the tents of the Rutulians the same night. Moreover, the spoils they brought with them were at once recognised, to wit, the helmet of Messapus, and all the other precious things which they brought with them, to wit, the horse-caparison of Rhamnes and of Tiburtus.

Therewith morning broke, and the sun rose over the earth, and Turnus rose also, and donned his garb of battle, and along with him all the hosts seized their arms, and each of them was stationed in his proper place in order to take the camp, and on stakes were raised by them in the sight of the Trojans the heads of the twain they had killed. Now the Rutulians at that juncture uttered a mighty shout of exultation, on raising the heads of them to the Trojans that were upon the walls, blazing against them. But in truth they had no cause for exultation ; for on their part they had avenged themselves before they^a were killed. Now when the Trojans saw the heads of their people, they recognised them, and the Trojans were sad gloomy at that deed ; and that tale travelled to the mother of Euryalus, and, on hearing that tale, she fell into a swoon forthwith. When she recovered from her swoon, her reason went from her, and she was seized with frenzy and madness, and tore her hair and her face with her nails, and she fell to weeping and lamentation throughout the camp and on the wall of the camp as she beheld the heads, and she said when she saw her son's head : “ Beloved son,” said she, “ alas for the companionship I kept with you from land to land to this bourne ; and alas that you have left me to-day without dear ones, without friends, an aged dame from a strange land, having no one after

ÆN dod eisi-siu. Is truag dam, a mheic inmhuin, coin 7 braineoin
 IX. tiri aineoil ac ithi do chuirp, (col. b) 7 nach rochim-sea chuigi
 485 do glanadh a chrecht 7 di[a] anacal for piastaib nemide. Uch, 2185
 a mheic inmáin, is truagh ar n-imscaradh 7 in delugud fuil
 edraind, 7 cid nom-fuirigind-se dot eis-[s]iu gan eg fochetoir." Roraid dono iarsin frisna¹ Rudultaib: "Ma rofetabair," for si,
 494 "a Rudulta, buidhe na trocaire, benaidh in cend-sa dimsa, co
 fagar² bas a ndiaidh mo meic." Batar dubaigh toirrsigh dib- 2190
 499 rigoitich na Troiandaigh ac coisteacht re hacaine na caillige,
 7 tarraig³ fotaibh co mor 7 robuaidristair in sluag co tainic
 500 [Idaeus] 7 Ochtur ina dochum a comairle Ascain 7 Ilíole, 7
 rucsat ina teach ar egin.
 503 Rosentea in tan sin co crodha 7 co haduathmar ac Tuirn 2195
 stuic in catha do furfhogra forin sluagh comherghi do toghail in
 dunaid forna Troiandaib. Atrachtatar na sluaigh cechtarda lasin
 furfogra sin co hangbaidh agarb aniamartach, 7 ba bruthmar,
 brigach, borrfudach in coimergi doronsat amuigh 7 tall. Roclos
 co cleithe nime in gair rolaiset a[g] comruc doib. Roferad tra 2200
 cath fergach feochair fichda forderg fuilide andsin do cehtar in
 da lethi, uair ni raibi menma techid ac nech dib o 'raili. Ni
 tardh nech grad dia anmain acht co cosnadh a enech. Dobeir
 tra Tuirn in tan sin cona Rudultaib amus talchar tren, tairp-
 thech, dur, dichra, dimsach do brissidh na mur 7 in daingin 7 do 2205
 dhul ar egin forna Troianaib do chor a n-air 7 dia ndilgend.⁴
 Doratsat na Troianaigh dono tres dichra difhulaing doibsim
 510 amach, 7 dibraigid iarum iat do armaib 7 do clochaib 7 libaraib,
 7 trascaid slagbrandaib 7 sloighi[b] 7 sundu 7 oilche cloch forru
 amach dia marbad 7 dia n-indarba ona muraib. Ba truag tra 2210
 in imesargain 7 in imthuargain 7 in comsroighledh robai and
 etir anradu Troianda 7 rigraidh na Rudulta in tan sin. Ba
 505 handsin tra doronsat na Rudulda 7 na Laitinta sgealbolg d[i]a
 sgiathaib fora sgath, 7 doratsat co dichra dia toghail in dunaidh
 forna Troiandaib. Forind dib ac linadh na clasach 7 ac brisid 2215
 na fal. Foirind ele ac tabairt dremere 7 arad frisna muru.

¹ MS. frisín² = fagbur³ leg. tarraid⁴ g sub lin. in recent hand

you to give me help from trouble. Woe's me, beloved son, that dogs and ravens of a strange land are eating your body, and that I reach it not to cleanse its wounds, and to rescue it from foul beasts! Ah! beloved son, alas for our parting and the separation that is between us, and what keeps me waiting behind you, without death forthwith." Now, after that she said to the Rutulians: "If you know, Rutulians," said she, "clemency or mercy, strike this head from off me, that I may die after my son." The Trojans were gloomy, sad, and spiritless, listening to the weeping of the dame, and it greatly troubled and disturbed the host, till, on the advice of Ascanius and Ilioneus, Idæus and Actor came unto her and took her to her house by force.

Then by Turnus were blown harshly, terribly the battle-trumpets to make proclamation to the host of a combined assault to take the camp upon the Trojans. With that proclamation, both hosts rose up ruthlessly, keenly, mercilessly; and spirited, vigorous, violent was the combined assault they made on this side and on that. To the welkin was heard the shout they uttered as they fought. There in sooth was waged a battle ireful, wild, furious, deep-red, bloody on each of the two sides, since none of them had a mind to flee from the other. None loved his life, if only he could maintain his honour. Now at this juncture Turnus with his Rutulians delivered an attack, obstinate, strong, mighty, hard, hot, haughty to break down the walls and the stronghold and to effect an entrance upon the Trojans by force in order to slaughter and to destroy them. The Trojans, on the other hand, made on them a skirmish hot and irresistible, and then shot at them with arms and stones and poles and overwhelmed them with engines and grappling irons(?), and beams and fragments of rocks [hurled] forth on them to kill them and to drive them from the walls. Sad, indeed, was the mutual slaughter, mangling, and scourging that took place then between the Trojan heroes and the kings of the Rutulians. It was there, too, that the Rutulians and the Latins made a tortoise of their shields for their protection, and strenuously exerted themselves to take the camp upon the Trojans; some of them filling up the ditch, and breaking the defences; some others placing scaling ropes

ÆN. Foirendh ac dibrugud tened *forro* dia loscadh. Robai *dono* tor
 IX. ard 7 forudh fo *mur* in *dunaidh*, 7 bidis na *Troiandaigh* andside
 530 ac soighdeoracht 7 ac dibrugud *for* sloghaib na *Laidinda*. Teid
 535 *Tuirn cona* Rudultaib 'na dochum 7 dobeir urchur d' athainde 2220
for lasadh *fair* co rolen int athaindi iarna shedidh don gæth isin
 541 taiblidh co roloisgid he, 7 co torchair *for* lar tar ur amach gosin
 lucht robi re *gnimrud and*, 7 ni terno nech dib as a mbeathaid
 545 *acht* Licius 7 Elenor nama, na romarbsat a n-airm foden. Elenor
dono in tan adconnairc na Rudulta ime do *gach aird*, dothuig co 2225
 550 fuighbed¹ bas leo, 7 is i comairle dorone, rogab a sciath ina laim
 555 cli, 7 ronocht a claidim in bail is lia 7 is dluithi doconnairc na
firu i medhon, 7 dobeir borbruathar croda curata chuco, 7 nos-geb
 sroigleadh 7 esargain, leod 7 leadradh 7 dichendad co mbenadh
 bond fri [474] medi 7 medi fri aroile acu *gach conair* dotheghidh 2230
tresin sluagh. Dotoit-sim *dono acusum*. Licus, immorro, eluidh
 556 side triasna sluaghaib *fora* chul d' indsaigidh in *dunaidh*, 7
adnaig¹ ac drem frisi[n] *mur* 7 na *Troiandaigh* ica fritholum
 559 *dona muraib*. O 'dconnairc *Tuirn inni sin*, rethidh ina
 dhiaidh, 7 amal robhi Licus ic drem frisin *mur*, nos-trascrand 2235
 co lar chuigi, 7 benaidh a chend de. Ba *handsin dono*
 569 *romarb Ilionus trenfer* Lucretum amach. Marbaid Litherus
 Emathona. Marbaid Asiltasc Coromeum. Marbaid Seneus
 Ortigeim. Marbaid Turnus anund cheana VI laich lanchalma
 do trenferaib *Troiandach*. Marbaid *dono* Capis amach 2240
Priuernum.² Marbaid Mesentius do chloich a tabaill gilla og
 588 amulchach allata robai a n-edach cæmhchumdachta a[g] gabail
 na *mur .i. mac Erentes*. Robai oglach bæth buadnusach
 bagach brigach borrfudhach *ar æn re Tuirr[n]*, 7 siur do Thuirn
 505 aigi do *mnai*, Numanus a ainm. Robai side ag athaisiugud⁴ 2245
 na *Troiandach* gu mor, 7 ag bem *forro* gan teacht doib asin
 dunadh amach do chothughud,⁴ 7 is *ed* roraidh riu: "Nach ndir
 508 libh," *ar se*, "tæb do tabairt fri daingin *mur* dogres do *bar*
 n-anacul *ar bas*, 7 nach fhuil da ghoil na do gaiscidh agaib
 tiachtain amach as *bar muraib*? Is mor in dasacht 7 in 2250

¹ MS. d for g² MS. Prinernum³ d sup. lin.⁴ l. chathughud^a on this, the Trojan, side.

and ladders against the walls; others shooting fire upon them to burn them. Now there was a high tower with a rampart under the wall of the fortress; and the Trojans were abiding there, engaged in archery and shooting at the Latin hosts. Turnus with his Rutulians came towards it, and discharged at it a cast of a flaming torch, and the torch, after being blown by the wind, stuck in the boarding, and set it on fire. It fell to the ground over the outer edge carrying with it the people that were at work there, and not one of them escaped alive except Lycus and Helenor only, whom their own weapons slew not. Helenor, however, when he saw the Rutulians round about him on every side, understood that he would die at their hands, and the plan he adopted was this: he seized his shield in his left hand and bared his sword where he saw the men most numerous and closest together, and he made a murderous rush, fierce and heroic, upon them, and he set to scourging and slaughter, hacking, and mangling, and beheading, till sole touched neck, and one neck another, wherever he went through the host. He fell, however, at their hands. But as for Lycus, he escaped back to the camp through the hosts, and began climbing up the wall—the Trojans assisting him from the walls. Turnus on seeing that ran after him; and as Lycus was climbing up the wall, threw him down to the ground towards him and struck off his head. It was there, too, that Ilioneus, a champion, killed Lucetius on that side. Liger killed Emathion, Asilas killed Corynaeus, Caeneus killed Ortygius, Turnus killed six valorous heroes of the Trojan champions all on this side.^a Moreover, Capys killed Privernus on that side; Mezentius killed, by a stone of his sling, a beardless renowned young boy, son of Arcens, dressed in beautifully ornamented garments a-holding the walls. There was along with Turnus a foolish, menacing, contentious, o'erweening, proud warrior named Numanus, who had a sister of Turnus to wife. He was greatly reviling the Trojans and taunting them for not coming forth from the fortress to fight, and he said to them: "Are you not ashamed," said he, "always to depend on the shelter of walls to save you from death, and have you not valour and prowess enough to come forth from your walls? It is great

ÆN. dro[*ch*]chiall duib triall *ar* mna do breith uainne a cath,
 IX. 7 gabail oraind *ar* eigin a nEdail, 7 sib i nbar ndainib banda
 600 meta gan gal gan gaiscidh *acht* tæb re daingin agaib dogres
 614 Is demhin derb ni rachai in bar mbethaidh uainni. Ni ba
 622 hinund duib 7 Greic." Nir'fulaing tra do Asgan beth ac 2255
 eisteacht fris ni bud sia, *acht* geibid chuigi a soigid, 7 roleig
 633 chuigi in tan robai forna briathraib sin co ndeachaid triana
 cheand on chluais go 'raill co ndorchair dochum talman marb
 635 gan anmain, 7 roraid Ascan iarsin: "Is e sin in frestal
 doberid na Troiandaigh meta forna Rudultaib." Doghniat dono 2260
 636 Troianaigh gair commaidh[m]i in echta sin doroine Asgan,
 co riacht co clethi n-ær. Feart[h]ar tra cuibleng crodha curata
 dia ndiden, 7 dothuit dono sochaidhe etaru isin gliaid sin.
 672 Ba handsin rofhoslaigset in da brathair .i. Pandarus 7 Petius
 [a n]-anmanda in dorus robai forsin dunad, 7 ba he a n-adbar 2265
 do tocuiredh na Rudullta chucu dochum in dorais¹ 7 tosdait
 677 7 toirisid iarsin imon dorus fer dia deis 7 fer dia chli a[g]
 683 coimed in dorais¹ co tosdach. In tan adconnatar na Rudulta
 in dorus fhoslaicthi, tiaghait co dana dochum in dorais do
 684 dhul isin dun. Tic and *ar* tus in caithmhilid Cerquuens, in 2270
 comla catha, Aquir[co]lus, 7 Timarus dian rigda² ronaimdhidhe
 7 Emon crodha cathbhuadhach 7 tegait buidni 7 dirma dermar
 deaghlæch 7 imad anradh imalle friu. Tinoilet do gh[ab]ail
 riu in dorais ogbaidh uallach allata na Troiandach robatar a[c]
 cuindghidh nois 7 allaid 7 urrdhucus a n-anma. Fearthair 2275
 tra gleo fichda feochair fergach andsin a ndorus in daingin 7
 tuitidh anraid 7 laith gaile do chechtar in da shluagh andsin,
 7 maidhidh³ maidm forna Rudulltaib on dorus 7 cuirther a
 n-ar 7 (col. b) tiagait na Troianaigh a ndiaid in madma
 692 asin dunad amach. Rosoich iarsin co Tuirnd in daingin 2280
 do fhoslugud 7 na Troianu do thiachtain as amach, 7
 maidm rompo forna Rudultaib 7 beth doibh a[c] cor a n-air.
 O rochuala dono Tuirnd na briathra borbuathbasacha sin
 694 fagbais ant inadh a raibi ic toghail in dunaid 7 dos-fig a gal

¹ MS. dorus² a sup. lin.³ MS. maighidh^a Or autonomously, they fought

madness and folly on your part to attempt to take our wives from us in battle, and to prevail against us by force in Italy, and you womanish, cowardly men, without valour or prowess, but ever depending on a stronghold. It is quite certain that you will not escape from us with your lives. You will not find us the same as Greeks." I trow it was intolerable to Ascanius to remain listening any longer, but he seized his arrow, and discharged it at him, whilst he was uttering those words. It went through his head from one ear to the other, and he fell to the ground dead, lifeless, and then Ascanius said, "That is the way the cowardly Trojans serve the Rutulians." The Trojans, too, at that fell deed, which Ascanius had done, uttered a shout of exultation, so that it reached the welkin. There was waged,^a then, a fierce and heroic conflict in their defence, and a multitude fell between them in that struggle. It was then that the two brothers, named Pandarus and Biteas, opened the gate that was upon the camp. Their reason was to entice the Rutulians towards them to the door. After that they were quiet and waited about the door, one on the right and the other on the left of it, silently guarding the door. When the Rutulians saw the door opened, they came boldly to the door in order to enter the fortress. First there came the battle-soldier, Quercens; the battle-gate Aquicolus; and keen, royal, very malevolent Tmarus; and valiant battle-victorious Haemon; and troops and a very great company of good heroes came, and a multitude of warriors with them. In order to hold the gate against them were gathered the haughty renowned youth of the Trojans that were in quest of fame, renown, and distinction for their name. So there before the fortress was waged a struggle furious, fierce, ireful; and champions and heroes of valour of each of the two hosts fell there, and the Rutulians were routed from the gate, and slaughtered, and after the rout the Trojans came forth from the fortress. Then [word] reached Turnus that the stronghold was opened, that the Trojans had come forth from it, and that the Rutulians were routed before them, and that they were slaying them. When Turnus heard those wild and terrible words, he left the place where he was taking the camp; and his hero's

ÆN. curud 7 a bruth miled 7 a nert niadh 7 doshoigh¹ *cona* shochraite 2285
 1K. 696 *lais* a n-aighidh *in* madhma. *Ocus marbaid focetoir* inti *Patenus*
 702 *dorala* do a ndiaidh na himghona. *Marbaid dono* Meropen *milid*,
ocus Eirimantha ocus Petien milid, a comruc deisi. *Maidm*
remhi iarsin forna Troianaib dochum in dunaidh, 7 nos-lenand
 728 *Tuirnd cona Rudultaib a[c]* cor a n-air co ndeochaid ina 2290
ndunadh, 7 luidh *Tuirnd* ina ndiaidh isin dunadh 7 nir'len
 nech dia muintir he, uair ni fhedatar a techt uaidhib a cumasc
 a namad. Robo turus gan tindtudh dosan sin, muna beth
 722 *Iunaind* aga imchoimhet. In tan tra adconnairc *Pindarus* a
brathair do marbad .i. Peidias, 7 maidm for a muintir, adnaigh¹ 2295
 a formna re comlaidh in dorois² 7 dunaidh frisna *Laitintiu* 7
 726 forfagaib forind dia muintir fen frisin dorus, 7 tic foirend ele
 dib isin dunad. *Ocus adconnairc*³ tra *Pindarus Tuirnd* isin
 dunadh ic tafand na Troiandach. Fa forbailigh leis a tharrachtain
 735 *Tuirnd* i n-ecomland, ar ba saint *lais* a brathair .i. Petias do 2300
 dhighail fair, 7 roraid fris: "Is tu is maith lend do beith amal
 437 atai. Ni hinund duit 7 beith i righdhai Amata 7 a cathraigh
 Duin .i. i n-Airdea. I⁴ scoraib do namhad atai, 7 ni bera
 739 'h anmain lat." *Ocus* daleg chuigi in gai romor robai ina laim.
 745 *Cocerd dono* *Iunaind* in gai sech *Tuirnd* cor'bean a ndorus in 2305
 dunaidh .i. isin ursaind. Dobeir immorro *Tuirnd* bem do cloidem
 750 dosamh cor'dluig⁵ a cend fair ar do co ntorchair marb andsin. In
 tan adconncatar na Troiandaigh Pi[n]darnus do toitim,⁶ nos-gebh
 756 eagla 7 omun, 7 techid sechnon in dunaidh ria *Tuirnd*. Dia
 maid edh dogned *Tuirnd* andsin, in dorus d' foslugud ria muintir, 2310
 759 dotæthsaitis Troiandaigh uile de, 7 robad e sin la dedinach na⁷
 cathrach. Acht ceana ni hedh sin doroine, uair tainic a bruth 7
 a brigh 7 a morfergmiled in churad co croda comrumach cosgur-
 ach cathbuadhach, 7 ros-geb for sraiglead 7 esorgain, leod 7
 leadrad, brud 7 brisiudh 7 basagadh na Troianach gu mbenad 2315
 bond fri medi aigi gach conair dotheigedh sechnon in dunaidh.
 762 *Marbaid ar tus Pallemerus caithmilið*, 7 *Gigen* 7 *hAlimus* 7

¹ MS. d for g² MS. first o sup. lin.³ MS. adconnairc⁴ l. Is i scoraib⁵ MS. dluid⁶ 'et' of MS. omitted⁷ MS. in

valour, his soldier's spirit, and his champion's strength came to him; and, accompanied by his army, he came against the rout, and he killed Antiphates, the first one that met him, after wounding. He killed also Merops, a soldier, and Erymas and Aphidnus, a soldier, in single combat. The Trojans were then routed before him unto the camp; and Turnus followed them with his Rutulians, slaughtering them till they went into their camp; and Turnus went after them into the fortress, and not one of his people followed him, since they knew not that he had gone from them mingled with their enemies. That had been a journey with no return for him, had not Juno been watching over him. Now when Pandarus saw that his brother Bitias was slain, and his people routed, he applied his shoulder to a fold of the door, and shut it against the Latins; and he left some of his own people at the door, and some others of them came into the fortress. And Pandarus also saw Turnus in the fortress, hunting the Trojans. He was overjoyed that he had caught Turnus at a disadvantage; for he was longing to avenge upon him his brother Bitias, and he said to him: "We are glad that you are as you are. It is not the same to you as being in Amata's palace and in Daunus' city of Ardea. You are in the camp of your enemies, and will not take your life with you." And he launched at him the huge spear that was in his hand. Juno, however, guided the spear past Turnus, so that it struck in the door of the fortress, to wit, in the door-post. But Turnus dealt him a stroke of his sword, and split his head upon him in two, and there he fell dead. When the Trojans saw Pandarus fall, fear and terror seized them; and they fled before Turnus throughout the fortress. If what Turnus then did had been to open the door to his people, the Trojans would all have fallen therefrom, and that would have been the last day for the city. But, as a matter of fact, that was not what he did, since his spirit and power and mighty heroic soldier's ire came cruelly, contentiously, triumphantly, battle-victoriously upon him; and he betook himself to scourging and slaughtering, hacking and mangling, bruising and breaking and killing the Trojans, so that sole touched its neck wherever he went throughout the fortress. He killed first Phaleris, a battle-

- ÆN. Frigia. *Ocus marbaid dono iarsin in lucht-sa robatar a[c]*
 IX. *cathugud dona muraib amach, 7 nach feadatar a beith sin isna*
 766 *muraib a[c] cor air na Troiannach. Ocus marbaid ochtur sær* 2320
 778 *soicheneoil do Troianaib 7 rosoigh in sgel sin co taisecha Troian-*
ach .i. Tuirn do chur air Troianach. Tic Menesteus 7 Sergeastus
rotren isin forithin¹ forrosen in tan sin, co n-acatar a muintir
 781 *for teched ina n-aigid, 7 Tuirnd ica faffand. Is andsin roraid*
Menesteus friu: "Cia leth teicthi, a Troianu? Cia daingen ele 2325
gusa teigthi? Ocus nach nair lib æn duine (475) agaib a medon
bar ndunaidh a² cor bar n-air, 7 sibsi uime as gach aird?"
 788 *Impoid arsain dochum Tuirnd uili, 7 rogabsat fora esargain as*
 807 *gach aird, 7 as e a med rothuaircset he, conar'imoilg a anal, 7*
cona chæmhnacair armu do imirt,³ 7 co tuit[f]ed leo, mina beth 2330
Iunaind ica coimed, 7 a[c] cur a n-arm seocha. Ba doilgi do
 812 *Menesteus a ænur ina sluagh uile. O rogabad airc de amlaidh*
 798 *sin, ros-geb foillugud rompu dochum in muir, o nach fuair*
conair eluidh aile uaidibh, 7 lingidh don mur amach, amal robai,
 815 *cona armaib, a sruth Tibir, 7 rochuaid, 7 se lochairte lethbaiti,* 2335
dochum a mhuintiri, 7 batar failtigh fris, uair ge rainic chucu,
nir'shailset a riachtain.
- X. Tic deridh don lo, 7 scuirthea in deabaid, 7 teid cach dia lebaidh, 7 scuirid co maidin arnamharach. Bai tra mor do cnedaibh 7 toirrsi 7 sireachtaib a ndunad na Troianach 2340 isin aidchi sin, ocus bai mor do dherfadhaigh 7 do ghuba 7 geran 7 lamchomairt, ocus bai mor nguil 7 mairgnighi 7 derchainti, uair doradsat dia n-airi gan imnedh 7 gan dochair fri re na VII mbliadan o tancatar on Trae gusin aidchi sin. Ba haithrech leo gan anmhain a Sigil no a Cartaigin. 2345 Rotallsat cell dia n-anmain in tan sin, ar ni roibi conair eluidh acu, uair doronsat baindea muiridhi dia longaib cona cæmnacair dul for fairgi, 7 roiadh dono morshluagh na Rudullta do leith tiri cona raibi conair eluid aco na teichid, 7 ni torracht Ænias dia foirithin¹ asin gabadh a r-rabatar. 2350

¹ MS. g for t² leg. do, cf. line 2885³ MS. imirth

soldier, and Gyges, and Halys, and Phegeus. And he killed after that the people that were fighting from the walls, and who knew not that he was within the walls slaughtering the Trojans. And he killed eight free nobly-born Trojans, and that tale reached the Trojan chiefs, to wit, that Turnus was slaughtering the Trojans. Mnestheus and mightiest Serestus then came to the rescue of them, and beheld their people fleeing towards them, and Turnus chasing them. Then said Mnestheus to them : “ Whither are ye fleeing, Trojans ? What other stronghold are you going to ? Are you not ashamed that one man, in the midst of your stronghold, should slaughter you, and you surrounding him at every point ? ” Upon that they all turned upon Turnus, and they began to smite him from every side, and to such an extent did they assault him, that he could not recover his breath, and was powerless to wield his arms, and he would have fallen at their hands had not Juno been guarding him, and putting their weapons past him. Mnestheus alone was harder on him than a whole host. Thus, when difficulty had been experienced therefrom, he slowly retired before them towards the wall, for he found no other way of escape from them ; and he leaped off from the wall, armed as he was, into the river Tiber, and went torn, and half-drowned, unto his people, and they received him gladly, for though he had come to them, they had not hoped for his coming.

The end of the day came, and the contest ceased, and everyone went to his bed, and ceased till the morrow morning. There was in sooth much of sighing, and sorrow, and plaintive wailings in the fortress of the Trojans that night ; and much there was of tear-shedding, and mourning, and complaint, and lamentation, and there was much weeping and wailing, and despair, for they realised that they had been without trouble or mischance, during the seven years since they left Troy, till that night. They repented that they had not remained in Sicily or in Carthage. At that time they despaired of their lives, for they had no way of escape, for their ships had been made sea-deities, so that they could not go to sea ; and, moreover, the great host of the Rutulians beset them on the land-side, so that they had no way of escape or flight ; and Æneas had not come to rescue them from their present peril.

ÆN. Ba baghach brigach *imorro* 7 ba subach *forbailidh* robas
 X. a scoraib na Rudalltai, o rosailset muradh in daingin *for-*
 na *Troianaib*, 7 a dilgend iarsin. O tainic tra in maidin
 118 in lai *arnamarach* atrachtatar na Rudullta 7 fobraid togail
 in duin *forna Troianaib* 7 ac brisiud na mur 7 a loscadh. 2355
 123 Fobrais in cur crodha cathbuadach .i. Caisius Umbresides
 7 na fir *airdmenmnacha* anrata .i. Ecatonius 7 Timedes 7
 Asaracus 7 Castor 7 Tiberis.

Adnagaid anall anruith gaili na *Troianach* *forna* muraibh do
 125 chathugud ina n-aigidh .i. da mac Sarpetoin righ[d]a 2360
 rocalma, brathair Lamhedoin 7 Ethimoin 7 Acomonus .i.
 129 brathair Mensedei 7 curuidh 7 caithmhilid na *Troianach* 'malle
 friu. Tic dono etaru sin isin cath in mæthoglach an urdiric allata
 132 7 in *maccaem*¹ 7 in mertretill 7 in rind agha 7 imghona iarthair
 .i. Asgan mac Ænias meic Anachis meic Ilois meic Trois meic 2365
 Eretonius meic Dardain meic Ioibh meic Saduirnd int Asgan
 isin, fer suairc sochraid seghaind særcheniuil in mac sin, bunudh
 oirechus 7 ardflaith[i]usa in domain uili eside, ar is uada rogen-
 139 etar *airdrigha* in domain. Tainic dono Ismarus 7 Menestius 7
 145 Capis imalle fris. Roferadh tra coibheng croda crechtach 2370
 crolinteach guinech fuilech fæbargher andsin. Ba baghach
 brigach borrfudach roferadh le caithmiledaib crodha curata .i.
 146 cechtar de (col. b) in da sluagh in coibheng sin etaru. Cen tra
 robatar forin cathugud sin na Rudullta 7 na *Troianaigh*, rosiacht
 Ænias 7 Paill co sgur na n-Edrusdegda baile [i mbai] Tarchon 2375
 drui, 7 tuisigh 7 flaithi 7 maithi na n-Edrusdagda 'malle fris ac
 frithalum coctha Tuirnd 7 Mestenti roindarbsat a riga uaidibh.
 O rosiacht tra Ænias gusna maithib sin roindis doib inni fa
 150 rainig chucu .i. do chuindgidh sochraide uaidib a n-aigidh
 Tuirnd 7 Mestenti robatar ica indarba a hEdail. Roindis doib 2380
 149 a slond 7 a chenel 7 a imtechta 7 fochund a tiachtana co hEtail.
 O docualatar inni sin roraid Ænias, dochuatar maithi na n-Edrus-
 dagdha d'a comairle d'a fhis ca fregra dobertais for Ænias.

¹ MS. *maccaen*

^a cf. line 2062. ^b a riga may be a gloss; or perhaps it should precede roindarbsat. The statement is not true in the case of Turnus.

But in the leaguers of the Rutulians, they were warlike, vigorous, and they were glad and joyous, for they hoped to raze the stronghold on the Trojans, and afterwards to destroy it. Now when the morning of the following day came, the Rutulians arose, and attempted to take the fort upon the Trojans, and to break down the walls, and to burn them. The valiant battle-victorious hero Asius Imbrasides, and the high-spirited, warlike men Hicetaeon, Thymoetes, Assaracus, Castor, and Thymbris made the attempt. On this side the valiant Trojan warriors pressed forward on the walls to fight against them; to wit, the two sons of kingly, very brave Sarpedon, brother of Laomedon; Themon, and Acmon, brother of Mnestheus; and heroes, and battle-soldiers of the Trojans along with them. Moreover, amongst these there came into the battle the tender stripling, splendid, renowned, famous, the youth, the furious darling,^a the point of battle, and man-slaying of the west, to wit, Ascanius, son of Æneas, son of Anchises, son of Ilus, son of Tros, son of Erichthonius, son of Dardanus, son of Jove, son of Saturn, was that Ascanius, a man gentle, comely, stately, free-born was that lad, the origin of the supremacy and overlordship of all the world was he; for from him sprang the emperors of the world. Also accompanying him came Ismarus, Mnestheus, and Capys. There, accordingly, was waged a struggle cruel, wounding, gory, deadly, bloody, keen-edged. Warlike, powerful, proud was that struggle between them, waged by fierce heroic battle-soldiers of each of the two hosts. Now whilst the Rutulians and the Trojans were engaged in that battling, Æneas and Pallas arrived at the leaguer of the Etruscans, where was Tarchon, a wizard, accompanied by Etruscan chiefs and lords and nobles preparing for war with Turnus and Mezentius, whom their kings^b had driven from them. Now when Æneas reached these nobles, he declared to them the reason why he had come to them, to wit, to ask an army from them against Turnus and Mezentius, who were expelling him from Italy. He told them his name, his extraction, his wanderings, and the reason for his coming to Italy. When they heard what Æneas told them, the nobles of the Etruscans went to take counsel in order to know what answer

Doraid *Tarcon* friu: "I[s] særclanda inti tainic chugaibh. Is uaitni catha, 7 is ord esoirgni 7 bruiti bidbad, i[s] sgiath ditin 2385 7 imdeghla crichi 7 feraind, is cur crodha cosgarthach, cath-buadhach, co mbruth 7 co mbrigh 7 co mborrfadh, co med 7 miadh 7 maisi, co mini 7 co mordacht 7 co m-maccæmdacht, co cruth 7 co cell 7 co cenel, go ngais 7 go ngail 7 go ngaisgidh. Ocus is drech ollumun 7 is gnuis righ lais 7 is coir fregra maith 2390 do thabairt fair." Is *ed* roraidsit fri *Tarcon*: "In comairli berisiu, is i dogenum¹." "Is i mo chomairli duib," *ar* in drui, "is *ed* fuil a tairngiri duib, ri echtrandcheniuil do gabail, do dichur aindligidh Mesanti dib. Gebid Ænias do righ duib, ocus 2395 tabraidh sochraidhe leis a n-aigidh Mesenti." Doberaidh righi iarsin do Ænias 7 a sochraid 7 a sluaigh a hil-cathrachaið 7 a hil-poiblibh Turgia 7 Ebrusdagdha 7 Lidia do teacht a forithin² Ænias. Ba mor tra in sluag 7 in tinol tainic andsin. Ba baghach 7 ba sochla in coimerghi doronsat. Batar imda rig 7 tuisigh 7 ogthigern 7 uirigh, curuidh 7 caithmilid 7 laith gaili 7 2400 amuis 7 anruith 7 maccæm a[c] cuindgidh allaidh 7 oirdercus isin tinol sin tainic a forithin³ Ænias. O doruachtatar⁴ tra na sloig sin uili æn baile, dochuaid Ænias 7 Paill 7 *Tarcon*, righ na n-Eodrusdagda, cosin foirind rothogsat imalle riu, dochum in 2405 coblaigh 7 dochuadar lucht XXX long for fairgi 7 dochuaidh in sluagh uile for tir *ar* cena i comdail in choblaigh sin gusin dunadh a mbatar na Troiandaigh. Dochuaid Ænias in la sin a cend seda lin a choblaigh, 7 adnaig⁵ *ar* seolad co haidchi. 2410 In tan tra robhai Ænias for stiuir a luingi isin aidchi, tic bandia Cimodocia 'na dochum, 7 gebid erus na luingi ina 2415 laimh, 7 is *ed* roraidh ris: "A meic na baindea, an lin long tangumar let co hEtail ron-sai Cibille baindea a rechtaib 2420 bandea⁶ muridhe *ar* na loisged Tuirn in la tainic diar losgad, 7 o rofetamar do thiachtain isin conair-sea tangamar-ni d'indisin 2425 sgel duidsiu. Dena calma 7 erg d'fhoirithin⁷ (476) Asgain fuil a ngabudh ac Tuirnd 7 tabair cath do Thuirnd amarach, 7 2430

¹ MS. d for g² MS. forichin³ MS. forighin⁴ MS. o dooruachtatar⁵ MS. adnaid⁶ MS. baindead⁷ MS. fhoirighin

they should give to Æneas. "Of noble race is he that hath come to you," Tarchon said to them. "He is a pillar of battle, a hammer for smiting and bruising foes, a shield for guarding and protecting territory and land, a brave triumphant, battle-victorious hero, of spirit, force, pride; of size, honour, beauty; of gentleness, majesty, youth; of comeliness, sense, birth; of wisdom, valour, and prowess; and he has the face of a sage, and the countenance of a king; and it is right to give him a good answer." They said to Tarchon: "The counsel you give, we will follow." "This is my counsel to you," said the wizard, "this is the promise to you to take a king of foreign race in order to rid yourselves of Mezentius' lawlessness. Take Æneas for your king, and send an army with him against Mezentius." After that they gave the kingdom to Æneas, and their army and their hosts from many cities and from many peoples of Tuscany and Etruria and Latium to go to assist Æneas. Great truly was the host and the assembly that came there. Warlike and famous was the joint-rising they made. There were many kings, and chiefs, and young lords, viceroys, heroes, and battle-soldiers, and valiant warriors, and mercenaries, and champions, and youths in quest of fame and renown in that assembly which came to assist Æneas. Now when these hosts had all come to one place, Æneas and Pallas and Tarchon, king of the Etruscans, with the people they had chosen with them, went to the fleet, and they went to sea with the crews of thirty ships, and all the host besides went by land, to meet that fleet to the fortress where the Trojans were. Æneas went forward on his way that day with all his fleet, and he continued sailing till night.

Now whilst Æneas was at the helm of his ship during the night, the goddess Cymodoce came unto him, and took the stern of the vessel in her hand, and said to him: "Son of the goddess, all us ships that came with you to Italy, the goddess Cybele changed into the forms of ocean deities lest Turnus should burn us, the day he came to burn us; and since we knew of your coming this way, we came to tell you tidings. Act bravely and rise up to succour Ascanius, who is in peril at the hands of Turnus, and give battle to Turnus to-morrow,

ÆN. muidfidh¹ fair in cath 7 cuirfe dergair Rudullta and." O
 X.
 246 roraidh Cimodocea na briathra-sa, dochuaidh uad iarsin ina
 249 luathshaignen,² 7 dochuatar na bandea uili 'malle fria. Rosocht
 256 Ænias iarsin 7 ba hingnadh lais rochuala. O tainic tra soillsi 2420
 in lai arnamarach, roforcongaire Ænias for lucht in coblaigh
 beth i fur in chatha arnamarach, 7 techt co ferdha 7 cu fortamail
 a fhoirithin³ a muintire robatar a ngabhadh ac Laidindaib 7 ag
 Rudultaib ag toghail a ndaingin forro. In tan tra adconncatar
 na Troiandaigh, robatar a[c] congbaile na cathrach, in coblach 2425
 262 dochum in puirt, doberait gair mhor estibh, 7 tegaid go dichra
 267 isin cathugudh gur'machtnaighset na Rudulta med 7 danadus
 in engnuma doronsat friu. In tan adconnaire Tuirn in coblach
 dochum in phuirt, roraidh risna Rudultaib foghail in dunaidh
 277 do legan uaidibh, 7 teacht do gabail in puirt frisin coblach. 2430
 290 In tan tra adconnaire Tarcon anni sin, rogres lucht in coblaigh,
 295 7 roraidh riu na longa d'imrum co mbetis a mbuindi for tir
 7 gach fer cona armgaisced do lem for tir ina urchomair 7
 299 doronsat in comairle sin dorat Tarcon doibh a lin uili acht
 nama robrised long Tarcon fen in charraic conidh ar snam 2435
 303 rosiacht a forend dochum tiri. Dochuaidh tra lucht in choblaigh
 a tir forro d'[fh]oregin isi[n] port, 7 rotaifnit na Rudulta uad,
 7 dochuaidh Ænias iarsin lucht a loingsi co ndesid a ndorus in
 dunaidh i r-rabatar a mhuintir, 7 dochuadar cuigi amach a
 muintir asin dunadh focetoir. Doruachtatar dono chucu in tan 2440
 sin na sloigh rodailset dia muintir for tir. O doruachtatar
 chuco dochum n-æn baili na sluaigh sin uile, doronsat a
 corugudh ina cathaib, 7 rochoraigset gach righ fo leth dib
 'sin cath cona shlogh diles 7 cona sochraiti fen. Rohordaiged
 a righ 7 a taisigh, a cuuid 7 a caithmilid 7 a laith gaili ina 2445
 fhiadhnaisi isin cath re diden 7 re himdegail 7 urrsglaidi
 dara ceand i n-aighidh a mbidbud isin cath. O thairnig
 tra do Ænias corugud in catha, rogres 7 ronert in sluag uili,

¹ MS. muigfidh² MS. shaidnen³ MS. fhoirighin

and he will be defeated, and you will work on the Rutulians red-slaughter there." When Cymodoce had uttered these words, she went from him after that in a flash of lightning, and all the goddesses went with her. Æneas was silent after that, and he marvelled at what he had heard. But when the light of day came upon the morrow, he gave orders to the crews of the fleet to be in readiness for the battle on the morrow, and to go manfully and bravely to the assistance of their people that were in peril of the Latins, and of the Rutulians taking their fortress upon them. Now when the Trojans who were holding the city saw the fleet approaching the port, they uttered a great shout, and they went hotly into the battle, so that the Rutulians wondered at the vigour and boldness of the dexterous assault they made upon them. When Turnus saw the fleet approaching the fort, he told the Rutulians to abandon the assault on the fortress, and go to hold the port against the fleet. But when Tarchon saw that, he urged the crews of the fleet, and told them to row the ships till their prows were grounded, and every man with his accoutrements to leap to land over against him. And their whole number followed that counsel, which Tarchon gave them, save only that Tarchon's own ship was broken up upon a rock, and it was by swimming that its company reached land. So the crews of the fleet landed on them in the port by force, and they chased the Rutulians out of it, and upon that Æneas went with those of his expedition, and took up his position before the camp, where his people were; and immediately his people went forth unto him from the fortress. Moreover, at that time, there came to him the hosts of his people who assembled on land. When all these hosts had come to him into one place, they accomplished the marshalling of them in their battalions, and they marshalled each king of them apart in the line of battle with his proper host and with his own army. Their kings, and their chiefs, their heroes, and their battle-soldiers, and their valiant warriors were arrayed before him in the line of battle for his defence, protection, and guard, to meet their foes in the battle. Now when the marshalling of the battle was completed by Æneas, he incited and encouraged all the hosts, and said to them:

ÆN. 7 roraid riu: "Is coir duib," ar se, "a anradu særclanda,
 X. calma do denum, ar bid sochla somaineach duib madh romaib 2450
 muidhfes. Rosia clu 7 urdurcus bar ngaile 7 bar ngaiscid gach
 leth fon domun. Biaidh bar n-egla 7 bar n-omun forna cenelaib
 comfhoicsib fuilet umuib, 7 lemthai gach æn, 7 ni lema æn sib,
 mad romaib muidfis¹ in cath-sa aniu for Tuirrn. Is cosmuil rib
 calmacht do denum. Ad rigda ruaigmhera ba[r] riga,² trena 2455
 talchara bar taisigh. Ad glica gætha ba[r] comairligh. Ad
 læchda ledmeacha londgarga bar laith gaili. Ad croda calma
 curata bar caithmilid. Is maith (col. b) dono bar congaib airm
 dochum in catha, 7 at imda bar luirecha ailli umhaidhi, at iat
 trebraidi tredualacha co cathbarraib firaili forordhaib. At imda 2460
 dono bar cæmsceith corcra cumaidhe cobsaidi,³ 7 bar ngai glasa
 gormchruaidhi, 7 bar slega semnecha slisgorma. Ad imda bar
 soighedbuilg 7 bar soigdi cæma cumdachta d'or orloiscthe.
 Uime sin is athais mor daib muna derntai calma amlaid sin, 7
 febus in adbair fuil agaib."

2465

Cen dono robai Ænias a[c] corughud a catha 7 ac nertad a
 sloigh, rotinoilit a sloigh 7 a sochraidi dochum Tuirnd, 7
 rocoraig a catha, 7 rogres a sloigh, 7 ronert co nderntais calma
 ac indarba in tshloigh teicthigh uaithib .i. na Troianach nach
 fuaratar a ndin isin domun acht a mbeth for indarba a tir i tir co 2470
 torachtatar Edail. Roraid dono fos: "Bud andum leb bith fo
 chis 7 fo fhognum do[n] drochcenel fheltach ut na Troianach;
 7 gid ed on, ni gebthar uaibsi acht muirfider bar særcland 7
 dærfaiter bar mna 7 bar meic 7 bar n-ingena. Bertar bar n-or
 7 bar n-airgit 7 bar n-uili indmus 7 maine, mina cathaighi⁴ co 2475
 calma ac diden bar n-atharda i n-aighidh na Troianach."

O ruscaig⁵ doib tra a catha do corugud 7 a sloig⁶ do nertadh
 7 do gressacht, 7 o rogabsat a n-idhna catha forro, 7 rocomfoicsigh⁷
 cach dib dochum a chele co talcar tren tarpthech, 7 co brigmar
 borrfudach, 7 ba failidh badb derg dasachtach ac imchosait etir 2480

¹ MS. muigfis² a sup. l.³ MS. cobsaigi⁴ MS. cathaighi⁵ MS. d for g⁶ MS. shloig⁷ MS. rocomfoicsidh

“It behoves you,” said he, “ye nobly-born heroes, to do valiantly, for it will be famous, prosperous, for you if you win. The fame and renown of your valour and prowess will travel everywhere throughout the world. The fear and dread of you will be upon the neighbouring races that are round about you; and you will defy everyone, and no one will defy you, if you rout Turnus in this battle to-day. It is like you to show bravery. Royal, furiously-routing are your kings; mighty, unflinching your heroes; prudent and wise are your counsellors; heroic, eager, fiercely rough, your valiant warriors; sanguinary, brave, daring your battle-soldiers. Moreover, good is your collection of arms unto the battle; many are your beautiful, brazen hauberks. They are triple-braided, triple-linked with truly beautiful gilded helms. Besides many are your handsome shields, crimson, shapen, firm; and your azure blue-steel darts; and your riveted, blue-bladed spears; many are your quivers, and your arrows lovely, ornate, of burnished gold. Therefore, it is a great reproach to you, if you do not act bravely thus, considering the excellence of the means you possess.”

But whilst Æneas was ordering his battle, and encouraging his host, Turnus' hosts and armies were assembled unto him, and he marshalled his battalions and incited and encouraged his hosts to do valiantly, driving from them the fugitive host, to wit, the Trojans, that had not found safety for themselves in the world, but were being driven from land to land till they reached Italy. Moreover, he also said: “You would think it strange to be under tribute and service to yon evil treacherous race, the Trojans; and though you would be, it will not be accepted from you, but your free-born children will be killed, and your wives and sons and daughters enslaved. Your gold and your silver will be taken away, and all your treasure and goods, unless you fight boldly, defending your fatherland against the Trojans.”

Now, when they had finished marshalling their battalions, and encouraging and inciting their hosts, and when they had donned their weapons of war, and drawn nigh each of them towards the other stubbornly, mightily, vehemently; and spiritedly, proudly; and joyous was red mad War a-stirring up mutual strife between

ÆN. in da chath sin, ba trom sceo nemi 7 aingceoil 7 duabus for
 x. sluaghaib Rudultaib in la sin. Ni bai doib adbar sitha d'Ænias
 d'a festais indi robai de. Ba hadhuathmhar edigh in buiridhach
 robuirsed damraidh daghchalma na Troianach 7 [na] n-Eodruis-
 degda 7 na n-Arcaidegda do chath fri Rudultaib. Roferad tra 2485
 cuibheng croda crolinteach fuileth guinech gabalach crechtach
 crolinteach etarru 'sin chath sin. Ba brisc fidbuidh a lamhaib
 læch lanchalma isin cath cetna. Rochlos and dresachtach na
 n-nar[m] 7 tulguma na sgiath 7 sgredgairi na ngai 7 fedgairi na
 cloidem 7 siangairi na soighed. Adceasa andsin sruthana fola 2490
 fordhergi a hindaib laigin lanfhuiltech 7 colg nded nduaibseach
 n-aighthide imamnus 7 a hindaib cloidem corr coindealta cor-
 cordha. Dorochradar andsin tra don tslogh chechtardha gleri
 laech londghuinech for inchaib a tigernadh. Dorochradar and
 fos oirrigha ana ilardha don tshlogh cobsaid cechtarda sin. 2495
 Ba haighthidhe¹ aduathmhar, 7 ba cobsaidh curata in fhobairt
 tuc Ænias for slogh na Rudulta, 7 se 7 luirech trebraid
 tredhualach alaind umaidhe uime, 7 cathbarr fororda fora cind,²
 7 sgiath sechtfillti fora chliu, 7 claidem cruaidhgher colund-
 ledartha, is e daingen degfhæbrach særdenmach sechtlegtha 2500
 co demin ina des laim aga slaidhi 7 iga slechtadh, ica leodh 7
 ica letrad aga ndichendadh 7 aga n-athcuma co mbenadh bond
 fri medi aigi gach conair rotheghedh tresin cath. In tan (477)
 tra bai Ænias forsin luinde sin, doralu chuigi ina aighidh in
 cur croda comrumach .i. Telon cathmilið. Focerd gliaidh do 2505
 Ænias, 7 marbad Telon isin gliaidh sin. Doroich dono chuigi
 iarsin Licias lanchalma, 7 dobeir comram tend talchar do Ænias
 328 co ndorchair Lidsias la hÆnias. Dorochratar leisín curaidh
 Caisias ocus Gias coraidh ocus Paro ocus Sidon 7 VII meic
 337 Pairci doradsat amus for Ænias. Ocus Meon³ ocus Alcanor a 2510
 342 brathair ocus Nuimitor cat[h]milið. Ocus ros-imrend dono
 Ænias iarsin fo sluagaib na Rutulta fo cosmhailius tairb da[s]-
 achtaigh rogialla gail 7 gnathengnum. Dothoitetar lais rig 7

¹ MS. aidthidhe² MS. fora cliu³ e supra lin.^{*} Meaning not clear. Text possibly corrupt, leg. fri Ænias (?)

those two battalions, heavy was the increase of bane and ill-luck and gloom upon the Rutulian hosts that day. They had no reason for peace with Æneas,^a if they had known the thing that resulted therefrom. Dreadful, horrible was the bellowing which the right-valorous companies of the Trojans, Etruscans, and Arcadians bellowed for battle against the Rutulians. There was waged in sooth a conflict cruel, gory, bloody, woundful, invading, deadly, gory between them in that battle. Brittle was the wood in the hands of the full-valorous heroes in the same battle. There were heard the crashing of the arms, the groaning of the shields, the hiss of the darts, the swish of the swords, the rush of the arrows. Streams of crimson blood were seen there from spear-points full-gory, and from the points of the dread, frightful, very sharp, tusk-hilted swords, and from the ends of the pointed, tapering, purple glaives. There, too, fell of both hosts abundance of heroes wrathfully wounding for the honour of their lords. There also fell illustrious rulers manifold of both those steadfast hosts. Terrible, dreadful, steadfast, and heroic was the onset Æneas made upon the host of the Rutulians, clad as he was in a beautiful brass, triple-braided, triple-looped hauberk, and a gilded helm upon his head, and a sevenfold shield upon his left arm, and a sword, hard and keen, body-mangling, and firm withal, keen-edged, nobly fashioned, seven times tempered unto proof, in his right hand, striking them, and cutting them down, hacking them, and mangling them, beheading them, and wounding them, so that sole touched neck wherever he went through the battle. Now when Æneas was in that burst of wrath, there chanced to approach against him the brave contentious champion, Theron, a battle-soldier, who gave battle to Æneas, and Theron was killed in that contest. Moreover, after that full-valorous Lichas came unto him, and delivered a keen, obstinate attack upon Æneas; and Lichas fell by Æneas. By the hero fell Cisseus and Gyas, heroes, and Pharus, and Cydon, and seven sons of Phorcus, who had made an onset upon Æneas; and Maeon, and Alcanor, his brother; and Numitor, a battle-soldier; and after that Æneas kept charging them throughout the hosts of the Rutulians like a mad bull, whom valour and wonted prowess lash(?). Kings and

ÆN. taisigh 7 trenmilid 7 laith gaile¹ na Rutulla, 7 teichid roime
^{x.}
³⁵² iarsin a[c] cor a n-air do. Tic dono Uilessus co sluagaibh ²⁵¹⁵
 Arcuinsia leis² 7 Mesapus cona sochraidi a n-aighidh in madma,
 7 fosaighit in cath 'gan muigh sin 7 cat[h]aicht[h]ir co dur
 7 co dichra do cechtar in da lethi andsin. Dothoit and ilar
 cait[h]miled 7 laith ngaili do cechtar in da shlogh. Dobeir
³⁶⁵ dono Paill mac Euaindir fobairt co talchar tairpthech for sluagaibh ²⁵²⁰
 na Rudulla 7 sloidhidh³ bearn C romhi isin chath 7 dot[h]uit
³⁸¹ leis Lagus lanchalma. Ocus Ispón ocus Sedemus ocus Anchem-
³⁹¹ oluus ocus Lairdeis ocus Timeris ocus Roedes ocus Illus. Dobeir
⁴¹¹ dono Aleasus do muintir Tuirn fobairt for slogh na Troianach
 7 dothoit Ladona 7 Fereta 7 Demodeus ocus Strimonus 7 ²⁵²⁵
 Toans 7 Imoanus. In tan dono bai ac bein a fhodbha don
 cathmilid dia n-adh ainm Imaonus, doruacht Paill mac Euaindir
 ina dochum, 7 feraid comruc feig feochair fergach fæbrach 'na
⁴²² ndis, 7 dothuit Alessus la Paill isin comruc, 7 beridh a fodb.
⁴²⁶ Rofobair dono Lausus mac Mestensus slogha na Troianach 7 ²⁵³⁰
 fobraidh na hArcaidegda, 7 foherd ár mor forro. Adnaig⁴ dono
 Paill mac Euaindir ina aigid do leth eli. Dofearadh combaigh⁵
⁴³³ crodha curata andsin etir na rigmileda .i. Paill mac Euaindir
 7 Lausus, 7 torchair sochaidhi mor don tshlogh cechtarda na
 Rudulla 7 na n-Arcaidegda. 2535

In tan tra adconnairc Tuirnd in rebradh 7 in scanradh
 tuc Paill for sluagaibh na Rudulla 7⁶ dothæd triasin cath do
 frithalum Paill. In tan adconnairc Paill Tuirnd 'na dochum
 foicsighidh do frithalum co fhichdha fuireachair, 7 tic co
 talchar dana a n-aigidh Tuirnd, 7 in tan doruacht Tuirnd ²⁵⁴⁰
⁴⁵⁷ ina dhochum cona raibi acht edh urchuir etaru, crothaidh
⁴⁷⁴ Paill in gai romor, 7 roleig co fortren feramhaill ar amus
 Tuirn co ndeachaid triasin sgiath sechtfhilti,⁷ 7 ni rainic
 a chnes ar rola Iunaind seacha rind in ghai, ar is amhlaid
 robai Tuirn in la sin, 7 Iunaind ica imdiden conach rictis ²⁵⁴⁵
⁴⁸⁰ airm a namat. Doleig dono Tuirn aurchur don laigin lethan
 glas robai ina laimh co ndeachaid tresin sciath do Phaill 7

¹ MS. laith ngaile ² leis, MS. lis. Aruncaequ [manus] ³ MS. sloighidh

⁴ adnaid ⁵ MS. combaidh ⁶ Omit 7, or supply ba fergach, or the like.

⁷ MS. VII fhilti

chiefs, and stout soldiers and valorous heroes of the Rutulians fell by him, and after that they fled before him, being slaughtered by him. Moreover, Halaesus came with Auruncan hosts, and Messapus with his army against the rout, and they maintained the battle at that plain, and there it was fought hard and hot by each of the two sides. A multitude of battle-soldiers and valorous heroes of each of the two hosts fell there. Moreover, Pallas, son of Evander, made an attempt obstinately, vigorously, upon the hosts of the Rutulians; and he hewed a gap of a hundred before him in the battle, and Lagus, full-brave, fell by him, and Hisbo, and Sthenelus and Anchemolus, and Larides, and Thymber, and Rhoeteus, and Ilus. Moreover, Halaesus, of the people of Turnus, made an attempt on the host of the Trojans; and Ladon fell, and Pheres, Demodocus, Strymonius, Thoas, and Imaon. Moreover, while he was stripping his spoils from the battle-soldier who was named Imaon, Pallas, son of Evander, approached him, and the two waged a contest sharp, vigorous, angry, keen; and Halaesus fell by Pallas in that contest; and he took his spoils. Moreover, Lausus, son of Mezentius, assailed the hosts of the Trojans, and he assailed the Arcadians, and inflicted great slaughter upon them. Pallas, son of Evander, however, opposed him on the other side. A brave, heroic combat was there waged between the royal soldiers, to wit, Pallas, son of Evander, and Lausus; and a great multitude fell of the hosts on both sides, both of the Rutulians and the Arcadians. Now when Turnus saw the havoc and dismay that Pallas brought upon the hosts of the Rutulians, he came through the battle to engage Pallas. When Pallas saw Turnus approaching him, he drew nigh to engage him, furiously, warily, and he advanced, obstinately, boldly, against Turnus; and when Turnus had come so near him that there was but the space of a cast between them, Pallas shook the huge spear, and hurled it powerfully, manfully at Turnus, and it went through the sevenfold shield, but did not reach his skin; for Juno guided the spear-point past him; for thus was Turnus that day, with Juno protecting him, that the arms of his enemies reached him not. Turnus also hurled a cast of the broad, azure spear that was in his hand, and it went through the shield of

ÆN. tresin luirich trebraid tredualaigh 7 trena uchtbruindi 7 co
 X.
 485 robriis a craidi ar dho, 7 co ruc urraind triana dhruim siar,
 486 7 benaidh Paill (col. b) in gai ass, 7 rod-chroithind, 7 in 2550
 trath rothom a thelgan aris for Tuirnd, tegaid airdi ega
 488 chuigi, 7 toitid marb gan anmain i cris a sceith. Doroich
 Tuirn chuigi iarsin, 7 is ed roraidd: "Is amlaidh sin," ar se,
 493 "as maith leam do beth a luagh do chairdiusa fri hÆnias";
 499 7 benaid de in cris bai 'mo thæb rochumdaigh do Cloandus 2555
 d'or orloiscthi 7 do gemaib carrmogaill, 7 dia fesadh inni
 503 robhai dho dhe iartain, robad fearr do na robenadh uad in
 oirid sin, ar ba he fochund a bais iartain.

In tan tra adconcatar na hArcaidegdha Paill do thoitim
 la Tuirn, dosoichid co talchar dana do chosnum in cuirp fri 2560
 506 Tuirn, 7 beridh uad in corp, 7 doberaid leo for cris a sceith, 7
 doghniat morghair ghubha 7 guil 7 basgaire mor a[c] cainedh
 Paill. Roichidh tra in scel sin co hÆnias .i. Tuirnd do
 510 marbad Paill 7 a beth a[c] cur air na n-Arcaidegdha 7 na
 Troianach iarsin. In tan tra rochuala Ænias in sgel sin, 2565
 doerigh a bruth 7 a brig and, 7 a fherg 7 a gal curudh,
 7 adraig¹ a en gaile co mbai for luamain uasa cind. Ba
 ferg nathrach ferg Ænias in tan sin. Ba bruth miled 7 ba
 luth leomain, ba gal curudh, ba nert niad, ba lamach læch
 lais. Ba handsa tra fulung a fergi 7 frithalum a mha[c]- 2570
 comlaind in la sin. Noimrind in tan sin amal damh
 dassachtach rogialla gail, no amal leomain londbrighach,
 7 nos-geb sroghled 7 esargain, 7 focerd ar dimor forro ag
 indsaighidh do triasin cath for iarraid Tuirnd. Dothoit les
 517 na ceithri cat[h]milid ²IIII meic² 7 Magho milid 7 Anexirius 2575
 575 7 Taircitus 7 Anteus 7 Ludsius cat[h]milid 7 Ligea a brathair.
 In tan tra adconnairc Iunaind int ar mor sin rola Ænias
 for Rudultaib ac iarraidh Tuirn tresin cath, ba homun le a
 torachtain co Tuirnd, 7 Tuirnd do thoitim lais. Is i comairle

¹ MS. adraid² omissions^a lit. in the centre (or bosom) of his shield, cf. Ir. Texte, v. p. 862

Pallas, and through the hauberk triple-braided, triple-looped, and through his chest, and split his heart in two, and forced the point through behind his back ; and Pallas plucked out the dart, and shook it, and when he was about to throw it again at Turnus, the signs of dissolution came upon him, and he fell dead, lifeless, on^a his shield. Turnus then approached and said : “ Thus,” quoth he, “ I would have you be as a reward for your friendship with Æneas,” and he plucked from him the girdle that was about his loins, which Clonus fashioned for him of burnished gold and of carbuncle gems ; and had he but known what came of it to himself afterwards, it would have been better for him that he had not plucked so much as that from him : for afterwards it was the cause of his death.

When, however, the Arcadians saw Pallas fall by Turnus, they went obstinately, boldly, to contend with Turnus for the body, and they took the body from him, and brought it with them on^a his shield, and they uttered a great shout of sorrow, and weeping and great lamentation a-wailing for Pallas. Now that tale reached Æneas, that Turnus had killed Pallas, and was then slaughtering the Arcadians and the Trojans. Well, when Æneas heard that tale, his spirit and power rose in him, and his anger and his hero's valour and his bird of valour rose so that it was hovering over his head. The wrath of a serpent was the wrath of Æneas at that time. His was a soldier's spirit, and a lion's power, a hero's valour, a warrior's strength, a champion's shooting. It was difficult, indeed, to endure his anger and to withstand his youthful ire that day. He then kept plying them like a mad ox whom valour lashes (?), or like a lion fiercely strong. And he inflicted scourging and smiting, and he hurled very great slaughter upon them, as he advanced through the battle in quest of Turnus. There fell by him the four battle-soldiers [of Sulmo], four sons [of Ufens], and Magus, a soldier, and Anxur, and Tarquitus, and Antaeus, and Lucagus, a battle-soldier ; and Liger, his brother. Now, when Juno saw that great slaughter, which Æneas wrought upon the Rutulians, as he was seeking Turnus through the battle, she was afraid of his overtaking Turnus, and of Turnus' falling by him. This is the plan she adopted. She transformed herself

- Æ.N. doroine, nos-dealband hi fen a richt Ænias *cona airmgaisged*, 2580
 N.
 644 7 tic a n-aighidh Tuirnd, 7 fograidh comlund fair, 7 dobeir
 athais o briathraib do. Tic Tuirnd co talchar dana ina
 haighidh 7 doleg urchur don gai robai ina laimh fora hamus.
 646 Teichidh Iunaind roimhi sin andsain 7 impoidh a druim
 ris iga theichid. Ba dearb la Tuirnd gor'be Ænias fen 2585
 roteich romhe. Rogab ar cell coscur do thocur do for
 649 Ænias, 7 roraidh fris: "As nar duit teichedh," for se, "ocus
 na fag do muintir isin tir dia tanagais iarraidh for il-mhuiri[b]
 7 il-tirib. Doberthar duit annosa om des-sea foimdin firchalma
 fon ferand, 7 oiris annossa co fessam cuich uaind bus crodha 2590
 651 7 na teich." O roraidh Tuirnd na briathra-sa, nochtaidh a
 cloidem, 7 teid ina diaidh dia tarrachtain. Teichidh Iunaind
 655 roime dochum in cobhlaigh, 7 teid a luing Oirisius Ebrusdagda,
 657 7 is amlaidh robai side, 7 ted *esti* a tir. Teid Tuirnd ina (478)
 diaidh dono isin luing. Impoid Iunand iarsin dochum na teidi, 2595
 659 7 nos-ledrand 7 dobeir in gæth 7 in sruth fhuadach forin luing
 662 amach forsin fairgi, 7 teid Iunand uad for foluamain isin ær, 7
 fagbaid Tuirnd a ænur isin luing, 7 ni fhidir Tuirn andside cid
 dogenad. Fuabraid for nemeli moir 7 toirrsi, 7 is *ed* roraidh:
 668 "A dhea nime, cidh 'ma tugadh in tromdighal-sa formsa? Cidh 2600
 670 dogen, no cia *leth* ragat, no in rius *aris* mo thir 7 mo chairdi?
Ocus is truag dham nach eg dofhuarus, *ocus* oirchisidh damh, a
 677 gætha, 7 brissid in luing imna cairgib-sea go nam-basat"; 7
 681 triallaid a legad 'mo chloidimh, 7 tomaid fo tri lem isin fairgi
 685 dia bathudh *acht* rotairmisg Iunaind sin uime. Cen tra robai 2605
 Tuirnd isin gabad sin, beridh in gæth 7 in sruth in luing co
 688 hAirdea co cathraigh nDuin.¹ Ba heside athair Tuirn in
 Duin isin 7 o robreg tra Iunaind Tuirnd le asi[n] cath, conngbaid
 689 Mestentius in cath dia eis i n-aigidh Ænias, 7 nos-imrind co
 læchdha laidir fo slogh na Troianach, 7 focert ar mor forro, 7 2610
 696 dothoit lais Ebrus cathmilid, 7 Lathogus, 7 Palamus, 7
 730 Euchaides, 7 Arcon, 7 Orodeis, 7 doberaid dono na Rudullta
 747 co dana dichra isin cath ar æn re Mestensius. Marbaid Cetacus

¹ MS. Nuin

^a lit. the current carrying the ship out of her course

into the figure of Æneas with his armour, and came against Turnus; and challenged him to a contest, and hurled wordy abuse upon him. Turnus came obstinately, boldly, against her, and aimed at her a cast of the spear that was in his hand. Juno thereupon fled before him, and turned her back to him, fleeing from him. Turnus was certain it was Æneas himself that had fled before him. He conceived that a victory over Æneas had fallen to him, and said to him: "It is a shame for you to flee," said he, "and do not leave your people in the land you have come in search of, over many seas and many lands. There will be given you now from my right hand a truly brave reception into the land, and tarry now till we know which of us is the braver, and do not run away." When Turnus had uttered these words, he drew his sword, and went after her to overtake her. Juno fled before him towards the fleet, and boarded Etruscan Osinius' ship, and thus was she [moored], with a rope out of her to land. Turnus accordingly went after Juno into the ship. She then turned to the rope, and cut it, and the wind and the ebb tide^a carried him on the ship out to sea; and Juno went from him hovering in the air, and she left Turnus alone in the ship, and he knew not then what he should do. He fell into great bemoaning and gloom, and said: "Gods of heaven! wherefore has this heavy vengeance been visited upon me? What shall I do, or whither shall I go, or shall I reach again my country and my friends? Woe's me that I did not find death; and pity me, ye winds, and dash the ship to pieces upon these rocks in order that they may destroy me," and he attempted to fall upon his sword, and thrice he was about to leap into the sea to drown himself; but from that Juno restrained him. Now whilst Turnus was in that peril, the wind and the tide brought the ship to Ardea, the city of Daunus. He was Turnus' father, that Daunus. And when Juno beguiled Turnus with her out of the battle, Mezentius maintained the battle after him against Æneas, and kept charging heroically, strongly, through the host of the Trojans, and inflicted great slaughter upon them. And by him fell Hebrus, a battle-soldier, and Latagus, and Palmus, and Euanthes, and Acron, and Orodes; and, moreover, the Rutulians fought boldly, hotly, in the battle along with Mezentius. Caedicus, a Rutulian, killed

ÆN. Rudulta Alcatam. Marbaid Sagrator Itaspen. Ocus Rapo
 749 Partenim 7 Oirtes. Marbaid Mesapus Colonium Atroinium¹ 7 2615
 Lichaonium 7 Eucaten. Marbaid Salius Troianach Atroinum.¹
 755 Marbaid Sailium. Fearthar tra cath fichda fergach andsin do
 757 cechtar in da lethi. Ni roibi menmna techidh² a[c] cechtar de. Ni
 tarlaig nechtar de tairisi di' araile. In tan robai in cath a coimend
 762 etaru, dobeir Mestensius tolge dermhair i cath na Troianach, 2620
 7 fobraidh scanrudh 7 sgaileadh for sluagaib na Troianach.
 769 O 'dconnairc Ænias inni sin, dobeir frithalum fair in conair
 tainic. In tan rofhairich Mestensius Ænias ica fhrithalumh
 doleg urchur don gai romhor robai ina laimh for amus Ænias
 778 co roscend do sgiath Ænias co romarb milid do muintir 2625
 783 Euaindir. Doleg dono Ænias in gai robai ina laimh do
 Mestensius co ndeachaid triasin sciath sechtfillti,³ 7 triasin
 luirigh tredualaigh im Menesdensius co ndorchair for lar don
 789 æn urchur sin. Nochtaid Ænias a cloidim, 7 teid ina
 790 dhochum do bein a chind de. In tan adconnairc Lusus a 2630
 athair do thoitim, 7 Ænias a los a chind do buain de dia
 cloidem, maidhidh a dera tara gruadaibh, 7 tic a n-aigidh
 Ænias, 7 tocbaid a sgiath ina agaidh d'anacul a athar, 7 ted
 800 Mestensius do nigi⁴ a chrecht, 7 tic as co ndesidh for bru
 in tshrotha oc forcoimet in catha. Gebidh Lusus comlund for 2635
 Ænias d'es Mestenti, 7 doberait a muintir co dichra ar æn
 re Lusus a n-aigid Ænias. Dolegit uili a ngai for Ænias, 7
 808 conngbaid Ænias a sgiath frisna gaib, 7 focerd (col. b) de na
 gai uile, 7 dobeir Ænias ruathar crodha curata i n-aghaid
 815 Lusais, 7 saidhidh in cloidem coraigi a urdornd triana slis, 2640
 7 thoitid Lusus marb gan anmain don æn guin sin. In tan
 821 adconnairc Ænias in gne tairic don maccæm iarna toitim, 7⁵
 tic a cridhi fair, 7 ba trogh lais, 7 fagaidh a airm 7 a fhodb
 uili aigi, 7 legidh a chorp dia muintir dia adhnucul. Beraid a
 817 muintir corp Lusais leo for crandaib a ngai dochum Mestensius 2645
 baile i raibi for bru in tshrotha ina freslaighi, 7 se indlobhar
 don guin tuc Ænias fair, 7 si[a]t-san for guba 7 for toirse
 843 dia indsaigidh. O rochuala Mestensius in guba sin, atgeoin a

¹ Probably confused from 'at Thronium,' x. 753.² MS. menmna

tecicidh

³ MS. VII fillti⁴ MS. nidi⁵ MS. omissions.

Alcathous, Sacrator killed Hydaspes ; and Rapo, Parthenius and Orses. Messapus killed Clonius the Trojan, and Lycaonian Ericetes, Salius killed Thronius, the Trojan [Nealces] killed Salius. There, in sooth, was waged a battle furious, ireful by each of the two sides. No mind was in either of them to flee. Neither of them put trust in the other. Whilst the battle was at its keenest between them, Mezentius made a very great breach in the Trojans' line of battle, and tried to work dismay and dispersion upon the hosts of the Trojans. When Æneas saw that, he watched him the way he came. When Mezentius perceived that Æneas was watching him, he hurled a cast of the huge spear that was in his hand at Æneas, and it glanced off Æneas' shield and killed a soldier of Evander's following. Æneas, however, hurled at Mezentius the dart that was in his hand, and it went through the sevenfold shield, and through the triple-looped hauberk about Mezentius, so that he fell on the ground at that one cast. Æneas bared his sword, and went towards him to strike off his head. When Lausus saw his father fall, and Æneas about to shear off his head with his sword, his tears rushed down his cheeks, and he came against Æneas, and lifted his shield against him to rescue his father, and Mezentius went to wash his wounds, and came away, and sat upon the bank of the stream, observing the battle. Lausus took up a combat with Æneas after Mezentius, and along with Lausus his people fought hotly against Æneas. All hurled their darts at Æneas, and Æneas upheld his shield against the darts, and warded off him all the darts, and Æneas made a furious heroic rush against Lausus and plunged his sword up to the hilt through his side, and Lausus fell dead, lifeless, of that one wound. When Æneas saw the expression that came over the youth after his fall, his feelings wrought upon him, and he was sad, and he left him his arms and all his spoils, and gave up his body to his people for burial. His people bore the body of Lausus with them upon the shafts of their spears, towards Mezentius, where he was on the bank of the stream, lying down; and he weak with the wound Æneas inflicted on him, and they in lamentation and sorrow approaching him. When Mezentius

- ÆN cride *conid* e *Lusus* dorchair and, 7 doruacht corp a meic.
 845 Fobraidh for guba 7 toirrsi, 7 is *ed* roraid : “A meic inmuin, 2650
 848 is truagh in clächmodh, tusu do marbad, 7 misi do beth i
 858 mbeathaid. Tabair damsa each mo meic, 7 ragad-sa fair do
 dhenum comraig fri hÆnias co romarbur-sa he a ndigail mo
 meic, *no co marba-sam* misi *ar æn re mo mac.*” *Ocus* o doruacht
 868 chuigi a ech, teid fair, 7 berid lais lan a glaise d’fhoghadhaib. 2655
 873 Adnaig¹ for iarraidh Ænias, 7 legidh tri garmand fair, 7 rosiacht
 782 co hÆnias, 7 legidh tri hurchuir diaidh a ndiaidh fair. Foccard
 801 Ænias de. Doleig dono Ænias urchur fairsim co ndechaid triana
 ceand in Rebais .i. in ech robai fæ o chluais co raile co roling
 int ech i n-airdi, 7 co ndorchair iarsin fri lar, 7 co ndorchair 2660
 Mestenti for lar. Nochtaid Ænias a cloidem, 7 reithid na
 805 dochum. Doberaid na Troianaigh 7 na Rudulta co Laidintaib
 æn gair estib in tan sin co clos co cleithi ær. Roraïd Ænias
 807 fris : “Caidi do brigh 7 do nert annosa?” *Ocus* saidhidh in
 cloidem trid, 7 adbath Mestensi[us] don æn guin sin, 7 beridh 2665
 Ænias a fhodbh 7 a arm. Maididh in cath iarsin forna
 Rudultaib, 7 focerdaid na Troianaigh a n-ar c’aidche, 7 o
 thairnic doib a n-ar do chur, tinoilit fodbu 7 armu in fiallaigh
 romarbad, 7 gabait longport in aidchi sin a scoraib na Rudulta,
 7 berair lais corp Paill isin aidchi sin i ndunad na Troianach. 2670
 XI. O thainic tra maidin in lai arnamarach, adracht Ænias, 7
 1 rothinoilit chuigi a rig 7 a thaisigh 7 a degdaine, 7 doronsat
 4 edpurta dia ndeb arin cosgur dorala doib. *Ocus* ronert 7
 14 rogres Ænias iarsin a riga 7 a thaisecha con nderntais calma,
 7 co mbetis urluime do thecht co cathraich Laitin, acht co 2675
 22 tairsidh do chach adnacu a carat, 7 co rohidnaicthea corp
 27 Paill uadh ar tus co cathraich Euai[n]dir. *Ocus* o roraid na
 30 briathra-sa rochai cor’[fh]liuch a ucht 7 a aighid gusin
 dunadh bail a mbai corp Baill, 7 Achates airmimcoraidh
 30 Euainir ic imcoimed in chuirp. O rosiacht Ænias gusin corp 2680

¹ MS. adnaid

^a quiverful, Ir. Gl. 214.

heard that lamentation, his heart knew that Lausus had fallen there, and he came to his son's body. He fell to lamentation and sorrow, and said: "Beloved son, sad is the interchange, you to be slain, and me to be in life. Bring me my son's horse, and I will mount him to do battle with Æneas, that I may slay him in revenge for my son, or that he may slay me along with my son"; and when his son's horse reached him, he mounted it, and brought with him the full of his grasp^a of darts. He went in quest of Æneas, and called him three times, and came close to him, and hurled three successive casts at him, which Æneas warded off. Æneas then hurled a cast at him, which went through the head of Rhæbus (to wit, the horse that was under him) from one ear to the other, and the horse reared, and then fell to the ground, and Mezentius fell upon the ground. Æneas bared his sword, and rushed at him. The Trojans and the Rutulians with the Latins uttered at that juncture one shout, which was heard at the roof of heaven. Æneas said to him: "Where is thy power and thy strength now?" and plunged his sword through him, and Mezentius died of that one wound, and Æneas took his spoils and his arms. After that the Rutulians were routed, and the Trojans inflicted slaughter on them till night, and when they had finished slaughtering them, they collected the spoils and arms of the combatants that were slain, and they encamped that night in the leaguers of the Rutulians, and the body of Pallas was that night brought by him into the fortress of the Trojans.

Now when the morning of the morrow came, Æneas rose, and unto him were assembled his kings, his chiefs, and his noblemen, and they offered sacrifices to their gods for the victory that had fallen to them; and after that Æneas strengthened and encouraged his kings and his chiefs to do valiantly, and be in readiness to advance to the city of Latinus, as soon as the burial of their [dead] friends was completed by every one, and the body of Pallas first escorted by him into the city of Evander. When he had spoken these words, he wept so that his bosom and his face were wet—all the way to the fortress, where lay Pallas' body with Acoetes, Evander's armour-bearer, guarding it. When Æneas came to the body, he made great

1. EN. doroine gubha mor, 7 is *ed* roraidh : “A *meic inmuin*,” ar
 2. N1.
 42 se, “ni he sin imscaradh (479) rob ail dunn *etraind*. Truagh
 nach tugadh *cairdi* duid co *mbemis* a *comflaithius*. Is *mairg*
 58 *damsa*, 7 is *mairg* d’Asgan, in dedhail¹ sin.” O roraidh
 Ænias na briathra-sa, roforchongair in corp do breth co 2685
 60 cathair Euaindir, 7 faididh mile *fer n-armach* dia idnucul, 7
 doberait seoit 7 maine imda leis, 7 berair fuidb 7 *airm* na
 79 *miled romarb*, 7 *imthighet uad in foirind sin*.
 100 Dochuaidh Ænias *ina* scoraib *iarsin*, 7 doroidh *teachtairi*
 chuigi o cathraigh Laitin, 7 gesga *pailme ina laimh*, do 2690
 102 chuindgidh deonaichi do Laidintaib, cuirp a muintire do
 adnacuul. Is i *frega* tuc Ænias *forro* : “Ni sinne as cintach
 ribsí, *acht* sibsi robriis sidh *foraind*, 7 rothogh *cairdius* re Tuirn
 114 seochumsa. Robad fhearr sidh frib fos inas debaidh. Ni do
 dhenum cogtha no catha frib tangumar chugaib, *acht* na dei da 2695
 radh *rind* isin Edail robhai a ndan duind *ferand* do gabail; 7
 116 berid-si cuirp *bar* muintire lib, 7 denaid adnacuul doib, 7 robad
 118 *fherr* lim comdibi duib.” Batar buidhich *teachta* Laitin don
 athaisc fuaratar, 7 doradhadh doib osadh da la deg re hadhnacuul
 a muintire gan indsaighidh *forro*, 7 roimtigset dia tigh lasin 2700
 n-aithisc sin *teachta* Laitin. Rosoich *dono* in sluagh docuatar
 122 la corp Paill co dunadh Euaindir. Rosoicheadh lucht in
 dunaidh co nguba 7 co cainedh mor *ina* n-aigidh, 7 o rosiachtatar
 for æn baile, roferad mor nguba aco ’malle. Tanic *dono*
 124 Euaindir triasin sluag andsin gosin fuat fora roib a mhac co 2705
 tugad do for lar in fuat, 7 go rolaig² forin corp, 7 se for
 derfadaig, 7 is *ed* roraid : “A *meic inmuin*,” for se, “as truag
 128 *damsa* nach me dochuaid d’eg romut, 7 is mongenar dod mathair
 andiu a heg remhut.” Berair Paill *iarsin* isin cathruigh; 7 robas
 co dubach inte in aidhchi sin. Doronadh *dono* techta a 2710
 adnacuul do Paill *iarsin*, 7 roraid Euaindir risna sluaghaib
 tangatar do idnacuul Paill : “Ergidh do shaighidh in righ 7

¹ MS. degail² MS. rolaid

lamentation and said: "Beloved son," said he, "this is not a parting between us which we wished. Alas! that respite was not given you so that we should be in joint sovereignty. Woeful to me and to Ascanius is that separation." When Æneas had uttered these words, he gave orders that the body should be borne to the city of Evander, and he dispatched a thousand armed men to escort it, and jewels and many treasures were brought with it, and there were borne the spoils and arms of the soldiers he had killed, and that company took their departure from him.

After that Æneas went into his leaguers, and a messenger with a palm-branch in his hand arrived from the city of Latinus, to ask leave for the Latins to bury the bodies of their people. This is the answer Æneas gave them: "It is not we that have sinned against you, but ye that broke peace with us, and chose friendship with Turnus in preference to me. Peace with you would still be better than strife. Not to carry on war or battle with you have we come to you, but because the gods told us that in Italy it was fated to us to acquire a country, and bear ye with you the bodies of your people and make a grave for them, and I should prefer . . . for you." The messengers of Latinus were thankful for the answer they got, and there was given to them a truce of twelve days to bury their people without molestation. The messengers of Latinus went their way home with that answer. Now the host that went with the body of Pallas arrived at the fortress of Evander. The people of the fort were arriving with lamentation and great weeping to meet them, and when they had come to one place, they poured forth a great lamentation together. Now Evander came through the host there unto the bier on which lay his son, and the bier was placed for him on the ground, and he, in a flood of tears, threw himself upon the body and said: "Beloved son," said he, "woe's me that I have not met death before you, and it is well with your mother to-day that she is dead before you." Pallas was thereafter borne into the city, and they were gloomy there that night. Now, his due of burial was paid to Pallas after that, and Evander said to the hosts which came to escort Pallas: "Go to the king and say to him, 'Sad is my existence

- ÆN. abraidh ris, 'as trogh mo *betha*-sa andiu do es mo *meic*, 7 is coir
 XI. dosam a dighailt for Tuirr[n].'" Rosiachtatar dono a muintir
 170 iarsin co hÆnias, 7 dochuatar do briathra Euaindir. Doronad 2715
 185 dono in tan sin ac Ænias 7 acna teachtaib adnacul dia cairdib 7
 dia muindtir o bes genti. Robai mor do ghuba 7 toirrsi dono
 215 in tan sin i cathair Laitin. Robatar maithri inti a[c] cainedh
 a mac, 7 meic a[c] cainedh a n-athar, 7 seathracha a[c] cainedh
 a mbrathar 7 comfochraib a[c] cainedh a chele. Ba dubach 2720
 toirrsech robas inti 7 batar dimdhaigh toirrsigh do Thuirnd uile,
 218 7 aderdis ba lor do Thuirnd e fen a ænur do dul a comrac re
 hÆnias do chosnum a mna cen co tartar for mait[h]ib Edaili
 tocht dia muintir in n-aighidh Ænias dia marbad do chosnum
 220 mna fris. Roraid dono Dranches: "Is ed toghus Ænias," ar 2725
 se, "Tuirn a ænur do thiachtain a comlund chuigi, 7 cach do
 beth a sidh."
- 225 [Col. b] In tan tra robatar forna briathraib sin, doruacht cucu
 Uenelus dochoid do saighid Diomit do chuindchidh sochraidi
 chuigi i n-aigidh Ænias, 7 o doruachtatar na techta cuigi, 2730
 234 roforcongair Laidin for righaibh 7 for taisechaib na Laidinta
 tiachtain ina dochum i n-æn oireacht cor'indisidh Uenelus scela
 doib 7 co ndentais a comairli i n-æn baili. O doruachtatar uili
 240 iarsin a maithi co roraidh Laitin re Uenelus¹ scela a imtechta
 243 do indisin doib, adfed Uenelus doib iarsin a scela. "Ranac-sa," 2735
 249 ar se, "co sguru in rig Diomit, 7 rothaisbensam do na hairr-
 ceda² rucsat lind, 7 roraidhsim ris conid do chuindhghidh
 sochraidi uadh i cath i n-aigidh Ænias dochuamar-ni cuigi.
 251 Ro[fh]regair Diomit duin[n]e co cena³: "Cid dia rag-sa do
 chath fri hÆnias uair is me is cintach fris, ni he as chintach 2740
 frim? Robuailus do chloich agon Trai, 7 rocuidicus iga toghail,
 7 romdagar e trid sin. Ni dligim ni de. Ni huis in læch rofhuil
 284 and. Maith a lus claidim 7 sceith, calma a lus gai, 7 aner in fer
 281 doful an.⁴ Ni ba me brisfes firindi fair. Ocus tabhraidh do
 Ænias na haiscedha dorat sibh lib damsas, 7 denaid sidh fris. 2745
 295 Rochuingidh⁵ na scela sin," ar Uenelus, "7 denaidh in comairle

¹ ne sup. lin.² l. haisceda³ MS. *cenus*: leg. co cennais⁴ leg. dofuil and⁵ MS. rochuindidh^a lit. contest
justice on^b perhaps error for anserc, but v. Vocab.
^d audisti. Is condaigim here = impetro?^e lit. infringe

to-day after my son ; and it behoves him [Æneas] to avenge him upon Turnus.” Now his people after that reached Æneas, and reported to him the words of Evander. There was given, too, at that time by Æneas and by the proper persons, burial to their friends and to their people after the heathen custom. There was then much lamentation and sorrow in the city of Latinus. Mothers were there weeping for their sons, and sons weeping for their fathers, and sisters weeping for their brothers, and neighbours weeping for one another. Gloomy and sorrowful were they there ; and all were displeased and gloomy with Turnus, and they were saying it was enough for Turnus himself alone to go and fight with Æneas to win^a his wife without forcing the nobles of Italy to send their people against Æneas to kill him in order to win^a a wife from him. Now, Drances said : “ This is what Æneas wishes,” said he, “ that Turnus alone go to fight with him, and the rest to be at peace.”

Now whilst they were uttering those words, into their presence came Venulus who had gone to Diomedes in order to ask an army against Æneas ; and when the messengers reached him, Latinus gave orders to the kings and chiefs of the Latins to come to him into one assembly that Venulus might tell them tidings, and that they might take their counsel in one place. After that, when all his nobles had arrived, and Latinus told Venulus to tell them tidings of his journey, Venulus then related to them his tidings. “ I came,” said he, “ to the leaguers of king Diomedes, and we showed him the presents they brought with us, and we told him we had come to ask of him an army to fight against Æneas. Diomedes answered us mildly : “ Wherefore should I come to fight against Æneas, since I have sinned against him, not he against me ? I struck him with a stone at Troy, and I took part at its demolition ; and on that account I fear him. I have no claim on him. Not contemptible is the hero that is there, good at sword and shield, brave at spear, and great^b is the man that is there. It will not be I that will wrong^c him. And the gifts you brought with you for me give to Æneas and make peace with him ! Ye have asked^d those tidings,” said Venulus, “ and adopt the counsel you now

301 *bus* maith lib fodesta im sidh no im cath re Troianaib, ar ni
 302 foil toirmesc o Dhiomit ara caradrad n[a] ar loidigheacht¹.
 303 Roraidh Laitin in tan sin. “Ni andiu robo choir dund comairli
 304 uime sin, acht in tan doruachtatar ar namuit co muru ar cathrach 2750
 305 cugaind. Nir’bo choir duind cogad na catha do thabairt don
 306 chenal nemclæti ut na Troianach, ar na cuirend dogres catha
 307 na cogadh do denum, 7 ba fearr dund sid 7 caratrad riu ina
 308 coghadh.” Roraidh Drainses in tan sin: “Dar lind,” ar se,
 309 “a Laitin, is ed a[s] saint la cach uili in sidh dia lamhtais a radh 2755
 310 la Tuirnd, 7 is e ni dia targa in sith suthain .i. Lauina ingin
 311 Laitin do thabairt do Ænias uair is leor leo a med dia mathaib
 312 7 d’a flaithib torchair a cath la hÆnias cen co tisadh ni is mo
 313 lais.” In tan tra rochuala Tuirrn int aithisc roraid Drainses,
 314 ron-gab fearg 7 londus fris, 7 rochoirich co mor, 7 roraidh ris: 2760
 315 “Glorach meta, teichedh cach rofhuil and, is mor do chuit
 316 gloir, 7 is beg do cuit gaile 7 gaiscid.” “Uair is tusu is maith
 317 gaisgidh,” ar Dranses, “ba coru duit cosnum Lauina re hÆnias
 318 ar gaisgid 7 ar comrac desi, ar tairgidh Ænias tiachtain do a
 319 comrac ænfhir frit 7 cach cena ina tost inas ferg rimsa arin sidh 2765
 320 do nertadh, ar na toitedh maithi Laitinta i cath re hÆnias ni
 321 as mo na dorochratar isna catha dochuirset gus aniu.” Roraid
 322 dono Tuirnd in tan s[in]: “A Drainces rofhetadar Troianaigh
 323 mo gaisgidh-sa in la dorochair lim Bitas 7 Pinsiarus, 7 docuadus
 324 im ænar forro ’na n-ænur, 7 rolass (480) a n-ar and, 7 tanac 2770
 325 imshlan uaidib for cul. Madh omun dono la Latindo cath do
 326 tabairt do Ænias, raghad-sa a comrag ænfhir ina aighidh, 7 bidh
 327 na sluaigh uile do beth ina tost co rochuirim ar ngleo 7 Ænias.
 328 Gidh cath dono bus fearr la Laitintaib do thabairt d’ Ænias, ata
 329 sochraidi mor agaib do tabairt catha² leo .i. il-cathracha Edaili 2775
 330 7 Mesapus 7 Tolominus 7 ill-tuisigh aile cona sochraidi, 7 Camilla
 331 co slogaib na Fuillsgita imalle riu.”
 332 In tan robhatar forna himraitibh sin Laitin 7 Tuirn 7
 333

¹ 1. loigideacht² MS. cata

think best whether it be peace or war with the Trojans. For there is no let from Diomede on the score of friendship or on the score of reward." Latinus then said: "We ought to have taken counsel about that not to-day, but when our enemies reached us at our city walls. We ought not to inflict war or battles on yon invincible race, the Trojans, lest they always cause battles or war to be waged; and it would be better for us to have peace and friendship with them than war." Drances then said: "Latinus, it seems to us," quoth he, "that the desire of all the others is peace, if they dared to say it with Turnus, and this is the way by which will come an unending peace, to wit, to give Lavinia, daughter of Latinus, to Æneas; for they deem sufficient the number of their nobles and lords that have fallen in battle by Æneas, though nothing more should happen at his hands." Now when Turnus heard the words that Drances spoke, he was seized with anger and indignation against him, and he rebuked him much, and said to him: "Cowardly babbler, who flee from every one that is there; great is your share of noise, and little your share of valour and prowess." "Since it is you that are of good prowess," said Drances, "it would be more proper for you to contest Lavinia with Æneas by prowess and single combat (for Æneas offers to come and fight a duel with you, all the rest remaining passive) than to be wroth with me because I advise peace, lest more Latin nobles fall in battle against Æneas than have fallen in battles they have waged hitherto." Turnus, however, then said: "Drances, the Trojans knew my prowess the day that Bitias and Pandarus fell by me, and I alone attacked them alone, and I slaughtered them there, and I came back from them scatheless. However, if the Latins are afraid to do battle against Æneas, I shall go in single combat against him, and all the hosts will remain passive till I and Æneas engage in our conflict. But should the Latins prefer to offer Æneas battle, you have a great army wherewith to give battle, to wit, many cities of Italy, and Messapus, and Tolumnius, and many other chiefs with their army, and Camilla with the hosts of the Volscians along with them."

Whilst Latinus and Turnus and Drances and the Latin chiefs

ÆN. Drainches 7 tuisigh Laitinda, cumscagaidh Ænias a scoru do
 XI. saighidh cathrach Laitin, 7 rosoigh cucu Tarcon cona marc- 2780
 513 shluagh tar madhredhib na hEtaili dochum a cathrach 7 Ænias
 525 cona shlog troigtheach uime i conair aile tar amhredhibh in
 tshebi ina dochum. O roclos in scel sin fasaigh gredhan
 mor 7 omun lucht na cathrach, 7 g[ab]aid egle mor, 7 gabaid
 cach a arm, 7 sgailther int airechtus, 7 teid Laitin dia tigh, 2785
 7 ba haithrech lais in tan sin gan clemnus re hÆnias. Sentear
 stoc aco do comartha tinoil a sloig. Tucad foireand dabsiden
 do dhaingniugudh a mur, 7 foirind ac doimniugud na class,
 ocus foirind ac tinol cloch, 7 ag suidiugud slabrand forna
 muraib. Ba hegalach uaimnech tra robass i cathair Laitin in 2790
 tan sin. Gabaid dono Tuirn a erredh catha uime, 7 teid asin
 cathraich amach, 7 rothinoil a tir 7 a muintir uime .i. a shloigh
 604 7 a shochraidi cona tuisseachaib .i. Mesapus, 7 Coras a brathair,
 7 Camilla rigan na Fuilsgeta, 7 na maithi ar chena, 7 rannaidh
 a sluagh ar do, 7 ordaighther Camilla 7 Mesapus 7 Coras riana 2795
 marcshluag i n-aighidh Tarcon 7 marcshluaigh na n-Ebrus-
 dagda, 7 teit Tuirn cona chath troighthech i n-aighidh Ænias
 isin sliabh, 7 doghni cath etirnaid¹ i cuimgib in tshebbi for
 cind Ænias. Cen tra robhai Tuirn a[c] corughudh a shloigh
 amlaidh sin, rocomfhoicsigh marcshluagh na n-Ebrusdagdha im 2800
 Tarcon 7 im thuisseachu Tuiscia 7 Eaururia dochum cathrach
 Laitin. Dochuaidh dono Mesapus, 7 Coras a brathair, 7 Cam-
 illa [rigan] na Fuillsg[e]ta co marcshluagh Laitin 7 Rudulta 7
 Uilsgita leo i n-aigidh marcshluaigh na n-Ebrusdagdha 7 na
 Troianach. O rosiachtatar tra in da marrcshluagh sin co 2805
 mbatar a comfocus di' araile, doronsat tromgair mor a[c] comrac
 doib, 7 rogab cach dib for dibrugudh araile co feochair fæbrach
 fichda 7 co fergach feg fuilidhi. Tirenus, do muintir Ænias,
 612 7 Acontenus .i. brathair Tuirnd, at e taisigh co n-rancatar and,
 7 gresidh cechtar de a each dochum araile co dana dichra co 2810
 rancatar na hech ucht fri hucht, 7 co ndorchair Acontenus²
 don chomrug sin, 7 co romuidh³ for marcshluagh Laitin dochum

¹ MS. *etirnaigi*² MS. *Aconteus*³ co romuigh^{*} l. rosaig (?)

were engaged in those deliberations, Æneas moved his leaguers towards the city of Latinus; and Tarchon came unto them with his cavalry, over the level plains of Italy towards their city; and Æneas, accompanied by his army of foot, approached another way over the mountain fastnesses. When that news was heard, a great turmoil and terror laid waste^a the people of the city, and great fear seized them, and every one grasped his weapons, and the assembly dispersed, and Latinus went to his house, and he repented then that he was not allied with Æneas. A trumpet was sounded by them as a signal for assembling their host. Some of them were told off for strengthening their walls, and some deepening the ditches; others were collecting stones, and placing engines upon the walls. In sooth, they were full of fear and dread in the city of Latinus at that time. Turnus, however, donned his battle gear, and went forth out of the city, and assembled his country and his people about him, to wit, his hosts and his army with their chiefs, to wit, Messapus and Coras, his brother, and Camilla, queen of the Volscians, and all the nobles, and he divided his host into two; and Camilla, Messapus, and Coras at the head of their cavalry were marshalled against Tarchon and the Etruscan cavalry; and Turnus went with his battalion of infantry against Æneas on the mountain; and he planted an ambuscade in the passes of the mountain in wait for Æneas. Now while Turnus was marshalling his host in that manner, the Etruscan cavalry, headed by Tarchon and the Tuscan and the Etrurian chiefs, drew near unto the city of Latinus. Now Messapus and Coras, his brother, and Camilla, queen of the Volscians, advanced with the cavalry of Latinus, and the Rutulians and Volscians with them, against the Etruscan and Trojan cavalry. Now when those two bodies of cavalry had advanced till they were close upon one another, they uttered a great heavy shout at their encounter, and each of them began to shoot at the other fiercely, keenly, furiously, and angrily, sharply, bloodily. Tyrrhenus, of the people of Æneas, and Aconteus, brother to Turnus—these were the chiefs who met there, and each of them urged his horse towards the other boldly, hotly, till the horses came breast to breast; and Aconteus fell in that encounter,

- Æ.N. na cathrach. Nos-lenaidh na Troianaigh. Ocus (col. b) lenais
 51. Asilus tuiscech do Troianaib co doirrsib na cathrach. Gnodh-
 620 aighit aris Laitinta 7 dichuirit ar culu na Troianu on cathraig. 2815
 629 Rothaigir dono na Laidinta fo di dochum a cathrach. Ruititer
 dono na Troianaigh fo di on cathraigh amach. In tres feacht
 631 rorethit¹ on cathraigh, doratsat uili in marcshluagh cheachtarda
 co dur dichra fri cathugud, 7 ni roibi menma techid ac nech
 dib ri aroile, 7 ni tard nech dib grad dia anmain a[c] 2820
 cuindchid allaidh 7 oirdhercus anma dia eis. Roindsaigh
 cach dib dochum araile co² fortren fearamhail 7 co talchar
 tren, tairptheach, laidir, laimteanach. Tarlaicthe andsin froa
 fola fordergi a sleasaibh segaindi soibesacha særclannta. Ro-
 chlaiset laighni leathanglasa a tæbaib trenmiled. Rotregdsat 2825
 soighdi semneacha curpu cæmcuradh comrumach. Dorochradar
 and glere³ læch leitmeach mamchar laimhtinach isin gliaid sin
 siu 7 anaill, 7 dorochradar and anruidh 7 amuis 7 maccaimh
 robatar a[c] cuindchidh nois 7 allaid.
- 638 In tan tra b'aine in gleo sin, 7 robai in cath i cointend 2830
 7 i comtabairt, dobeir Camilla trenfobairt for marcshluagh
 na Troianach 7 nos-geb tafund 7 dibrugudh, 7 ni telgidh
 urchur d'imruill gan guin nech⁴ no gan marbad duine.
- 655 Ros-comthoitset isin fobairt sin in ingenraidh .i. Lairina 7
 Tuileala 7 Tarpen 7 Aca 7 in ingenraid ar ceana. Dothoit dono 2835
 670 sochaidi mor do laim Camilla isin fobairt sin le⁵ Eurmesus
 7 Laris 7 Pagesus 7 Imnastrus 7 Ipotades 7 Terea 7 Tarpalicus
 675 7 Demopontus 7 Cromis 7 Ornitus 7 Arsilocus 7 Buites. Ba
 701 handsin dorala Ligus caithmiled⁶ iarna esgar roimpisi dia cois,
 703 7 sise fora heoch ica togairm. In tan rogabad airc de, 2840
 roraidh Ligus ria: "Is cora duit torling, 7 comlund dod
 chois rimsa ar do druine as do gaisgidh 'nas beith for'h ech
 710 amal atai." O rochualaid-si int aithisc sin tuirlingidh ina
 dhochum. In tan adconnairc Ligus Camilla do thoirling
 714 rethidh secui dochum in ech fora raibi, 7 lingidh fair, 7 2845
 adnaigh⁷ 'san imruagadh. O'tconnairc Camilla inni sin, is ed

¹ MS. rorithit² MS. cō³ MS. gler⁴ l. neich⁵ Omissions⁶ MS. caitmhilid⁷ adnaidh^a Ligurian

and Latinus' cavalry were routed unto the city. The Trojans followed them, and Asilas, a chief of the Trojans, followed to the gates of the city. The Latins won again, and drove the Trojans back from the city. Moreover, twice were the Latins driven towards their city. Twice, too, were the Trojans made to run away from the city. The third time they ran away from the city, all the cavalry on both sides gave themselves hard and hot to fighting, and none of them had a thought of fleeing from another, and none of them loved his life, being in quest of fame and renown for his name after him. Each of them approached the other mightily, manfully; and obstinately, stoutly, strongly, vigorously, eagerly. Showers of crimson blood were shed there from stately, well-bred, well-born sides. They dug broad, grey spears into the flanks of strong soldiers. Riveted arrows pierced the bodies of fair, warlike champions. Abundance of heroes, robust, strong, dexterous, fell there in that contest on this side and on that. Champions, and mercenaries, and young warriors fell there who were in quest of honour and renown.

Whilst then that struggle was very splendid, and whilst the fight was at its keenest, and in doubt, Camilla delivered a stout attack on the cavalry of the Trojans, and began to chase and shoot them, and not a cast she threw amiss without wounding some one, or killing a man. In that attack the maidens fell together, to wit, Larina, Tulla, Tarpeia, and Acca, and all the maidens. On the other hand, a great army fell by the hand of Camilla in that attack by her [with] Eunæus, Liris, Pagasus, Amastrus, Hippotades, Tereus, Harpalicus, Demophoon, Chronus, Oryntus, Orsilochus, and Butes. It was there that Ligus,^a a battle-soldier, chanced after his fall from horseback to encounter her on foot, she being on horseback challenging him. Since difficulty had been experienced therefrom, Ligus said to her: "You ought rather to dismount and fight with me on foot for your skill and craft in arms than to remain mounted as you are." When she heard that proposal, she dismounted and approached him. When Ligus saw Camilla dismount, he ran past her towards the horse on which she had been, leaped upon it, and betook himself to flight. When Camilla saw that

ÆN. roraid: "Ni bera ass tu fen forsín mbreg": 7 rethidh ina
 XI. dhiaidh, 7 tic timcheall in ech, 7 gabaidh aradhain in ech
 715 ina laim, 7 trasgraidh Ligus donn eoch, 7 nos-marband
 720 iarsin.

2850

In tan tra adconnairc Tarcon in sraigledh 7 in esorgain
 7 in basugadh tuc Camilla for marcsluag na Troianach, dos-fic
 a bruth 7 a brig 7 fobraidh for gresacht a muintire 7 fora
 730 nertadh, 7 roraid riu: "Nach nair libh," ar se, "bean a cor
 bar n-air 7 go bar¹ tafand"; 7 dobeir badbruat[h]ar calma curata 2855
 742 co mbai a medon in marc[sh]luaigh Laidinta, 7 dirgid a ech
 co Venelus robhai aigidh im inchaib fris isin marc[sh]luag
 Laidinta, 7 dobeir a laim ndes ina timchell, 7 rofuaidgend leis
 744 fora belaib uai(481)dib co clos co clethi nime. Doradsat dono
 a muindter co dichra 'sin cath ar æn re Tarcon.

2860

Ba handsin tucc Aruns amus for dibrugudh Camilla, 7
 759 doleig in gai robai ina laim fora hamus gan fhaisgin gan
 doleig in gai robai ina laim fora hamus gan fhaisgin gan
 803 fhairiugudh di cor'bean triana cich ina cliab. Rethid chuire
 805 fochetoir a mna cumtha, 7 nos-frit[h]ailet in tan bai ic toitim,
 820 7 agailidh Aca, a bean cumtha-si isidhe, 7 is i ba tairisi 2865
 disí do mnaib in domain, 7 is ed roraidh: "A shiur inmuin,"
 825 ar si, "beir lat int aithisc 7 in timna-sa. 'Teit d'[fh]oirithin²
 [n]a cathrach fodesta 7 nachas-legidh do Troianaib hi.'"
 Dothoit-si d'aithli na mbriathar sin 7 asgnaidh estí a hainim.
 Ocus o dorochair Camilla, tra, maididh for marc[sh]luag na 2870
 870 Laidinta dochum a cathrach, 7 ros-leanait na Troianaigh a[c]
 cor a n-air co doirrsib na cathrach 7 imna doirrsib, 7 inti
 rotheghid anund, ní thiged amach for culu. Rolad tra ar mor
 andsin forna Laidintaib 7 forna Rudultaib. Robatar maithri
 gan mac andsin, 7 mna gan chele, 7 seathra gan braithriu. 2875
 897 Rosoich tra a fhis co Tuirn Camilla do marbadh 7 maidm fora
 marc[sh]luagh 7 a n-ar do chur, 7 Troianaigh a togail³ an dunaid
 903 for Laidin. O 'dchualai Tuirnd na sgela sin, fagbaidh int inudh
 i raibi ina eadarnaidhi,⁴ 7 tic d'fhoirithin⁵ a chathrach la Laidin.
 905 Tic dono Ænias fochetoir dar a n-es isin inad i raibi in 2880

¹ 1. do cor . . . do bar, cf. line 2327.² MS. doiridin³ MS. ag togail⁴ MS. eadarnaighi⁵ MS. fhoirighin^a or, who was face to face with^b or, most trusted

occurrence, she said: "You will not bring yourself off by guile"; and she ran after him, and came round the horse, and got hold of the horse's bridle-rein in her hand, and pulled Ligus down from the horse, and after that killed him.

Now, when Tarchon saw the scourging and the slaughtering and the killing that Camilla inflicted on the cavalry of the Trojans, his spirit and power came to him, and he began to stir up his people, and to encourage them; and he said to them: "Are ye not ashamed," said he, "that a woman should slaughter and chase you?" And he made a murderous onset, brave and heroic, till he was in the midst of the Latin cavalry, and he guided his horse straight to Venulus, whose front was towards^a him among the Latin cavalry, and he put his right arm round him, and from their midst carried him off before him, and [the shout] was heard to the welkin. His people, too, fought vehemently in the battle along with Tarchon. It was there that Arruns made an attempt to shoot Camilla, and he hurled at her the spear that was in his hand, without her seeing or perceiving it, till it pierced through her pap into her breast. At once her female comrades ran and ministered to her while she was falling, and she addressed Acca, her female comrade she, and to her she was the faithfulest^b of the world's women, and she said: "Beloved sister," said she, "take with you this message and command: 'Go ye to the city's succour now, and yield it not to the Trojans.'" She fell after those words, and her soul took its flight out of her. And now, when Camilla fell, the Latin cavalry were routed unto their city, and the Trojans followed them, slaughtering them up to the city gates, and round about the gates, and whoever would go in, would not come forth back. In sooth, great slaughter was inflicted there upon the Latins and upon the Rutulians. Mothers were there without a son, wives without a husband, and sisters without brothers. But word reached Turnus that Camilla was killed, and her cavalry routed and slaughtered, and that the Trojans were taking the fortress upon Latinus. When Turnus heard these tidings, he left the place where he lay in ambuscade, and came to the succour of Latinus and his city. Æneas, too, came forthwith after them to the place where Turnus had

ÆN. edarnaidhi oc Tuirn, 7 teid ina diaidh dochum na cathrach, 7
 XI. tic in aidhchi doib iarsin 7 toirmisgidh cathugudh umpu, 7
 adnaghaidh na Troianaigh co maidin fon dunadh. Ba bronach
 dubach derfudach robas a cathair Laitin in aidchi sin. Ba
 trogh gair guil 7 basgairi robai inte .i. cach a[c] cained a 2885
 carad 7 a coibnesta. Bai aithber imaithber ogaib in aidchi
 XII. sin. Bai dono a n-aithber uili for Tuirrn, ar is e rofaslaig
 brisidh sidha for Laitin fri hÆnias. O rochuala Tuirn
 cach dimdaigh¹ de 7 o rofairigh in anfaidhi 7 in nemnerte
 tainic do Laidintaibh tria dith a righ 7 a taisech, a curud 7 2890
 10 a cat[h]miled isna cathaib rochuirset fri Troianaib, roraid fri
 Laitin: "A righ," for se, "na bidh a snim no a n-omun fri re
 foraib cogtha no catha fri Troianaib o sund amach acht denaidh
 14 sid riu, uair ragad-sa amarach i comruc ænfhir fri hÆnias, 7
 bid Laidinta 7 Troianaigh na tost ogar feghad, 7 dobera mo 2895
 des-sa Ænias dochum bais isin co[m]rug sin, no mad essim bus
 17 coscurach bid Lauina aigi. Ro[fh]regair Laitin do Tuirn iarsin:
 "A ogleich rochalma," for se, "gach med do arachtus doni, is
 modi is egail lindi ni d'[fh]uaidh. Dena anois comairli choir
 22 orainde uile, air ata righe mo t[h]uath agut, 7 atait cathracha 2900
 imda, 7 ata imadh oir 7 airgit 7 set ocus maine 7 is liach duit
 24 uime sin do lott. Atait fos (col. b) dono ingena særa soicheniuil i
 n-aentumha i n-Eadail 7 fagebair-siu do roga mna dib 7 leig uaid
 27 Lauina, uair i[s] sarugudh dona deib a tabairt do fhir a n-Eadail,
 uair is ed as toil doib, a tobairt do fhir echtrandcheniuil, 7 in 2905
 30 fer echtarcheniuil dia rotoirberi-siu hi, rofellus fair ar do grad-
 su 7 ar deraib Amata, 7 doradus cath do immalle ritsu co ndor-
 chratar isin chath sin maithi 7 flaiti na Laidinta cor'bo derg
 35 fuilide usce srotha Tibir dia fuil, 7 gur'bo geal muighi na hEtaili
 dia cnamaib ar met in air rolad forro. Cid adber rit, a meic 2910
 41 inmuin, acht is imdemin² in ræd e in comrac,³ uair ni fes cose

¹ MS. dimdaidh, l. dimdach, or, dimdaighi² l. indemin?³ MS. comrad⁴ Possibly, the greater is our fear for thee, l. duid (?)

the ambuscade, and went after him unto the city ; and then night came upon them, and prevented them from fighting, and the Trojans betook themselves till morning under the fortress. Sad, gloomy, and tearful were they in the city of Latinus that night. Wretched was the sound of weeping and lamentation that was there—to wit, everyone weeping for his friends and relatives. They heaped reproach upon reproach that night, but all their reproach fell upon Turnus, for it was he that had induced Latinus to break peace with Æneas. When Turnus heard everyone indignant at him, and when he felt the weakness and want of strength that came upon the Latins, owing to the loss of their kings and chiefs, and champions, and battle-soldiers, in the battles which they had fought against the Trojans, he said to Latinus : “ O king,” said he, “ let there not be upon you the recurring anxiety or fear of fighting or battle with the Trojans from this time forth, but make peace with them, for I shall go to-morrow to fight a duel with Æneas, and let Latins and Trojans remain passive beholding us, and my right hand will put Æneas to death in that conflict ; or, if it be he that will be victorious, let him have Lavinia.” Latinus then answered Turnus : “ Right valorous youth,” said he, “ [with] every feat of prowess you accomplish, the greater is the fear with which your bier inspires us.^a Take proper counsel now for all our sakes, for you have the lordship of my peoples, and there are many cities, and much gold and silver, and treasures, and possessions ; and, therefore, it is a pity for you to be destroyed.

“ Moreover, there are, besides, noble well-born maidens unwedded in Italy, and of them you will get the lady of your choice, and give up Lavinia. For it is an outrage on the gods to give her to a man in Italy, since their will is, she should be given to a man of foreign race, and the man of foreign race for whom you should have given her up, I proved false to, for love of you, and the tears of Amata, and I gave him battle along with you. There fell in that battle nobles and lords of the Latins, so that the water of the river Tiber was red and bloody with their blood, and the plains of Italy white with their bones, owing to the extent of the slaughter that was inflicted on them. What shall I say to you, beloved son, but that a contest is an uncertain

ÆN
 XII. cia ticfas a mbethaid ass, 7 mad tuso dofæth and, bud egin Lauina
 [do tabairt] do Ænias; 7 mad egin duind Lauina [do tabairt] do
 d'aithli in comraic, robad fearr duind a tobairt focetoir gan
 comruc duidsiu ris edir." Roraidh Tuirn re Laidin: "Na 2915
 48 bidh mo shnim-sa fortsu, uair nim midlach-sa re teacht a
 combruc. I[s] sochaide torchair dochum bais do[m] deas-
 52 laimh-sea. Dofæth dono Ænias teichteach a thir i tir dom
 laim-sea dochum bais." Ba handsin roraid in rigan Amata
 56 ris[s]ium 7 muidhidh a dera tara gruadaib¹: "Ar na deraib-sea 2920
 legim-sea 7 in tairisi fuil edraind, oirchis dimsa 7 don tsenoir
 dot athair .i. do Duin 7 na herg a comrac re hÆnias, uair
 63 dia tæthais and, adbel-sa 'malle rit resiu adcear-sa Ænias a
 cleamnus rim." In tan adconnairc Lauina a mathair a[c] cai,
 caidh-si imalle ria, 7 muidhidh a dera fora gruaidib cæma 2925
 66 corcardha, 7 imdergthair uimpe, 7 ba cæmh in ruidhiudh
 gnuisi tainic di, 7 ba himdergadh særchlainde le. In tan tra
 70 adconnairc Tuirnd imdergadh na hingine roforbair a shearc
 ina cridhe, 7 ba fearr leis comrac uimpe inas dilsugudh do
 Ænias. Roraidh Tuirnd frisin righain: "Is demin," ar se, 2930
 "nach dingin-sea ar duine gan in comrac-sa do denum amarach":
 76 7 roraidh re hIdmon: "Erg," ar se, "7 abair re hÆnias tæ²
 trath ergi amarach im chomdail-sea isin mag-sa amuigh a
 ndorus na cathrach 7 biad-sa fora chind and, 7 bit Troianaigh
 78 7 Rudulta ina tost gan cath do chor do chechtarde dib fri 2935
 araile, acht beth ina tost icar fegadh, 7 fearum comlund ar
 80 ndis isin muig-sea amuigh amarach, 7 bid Lauina do sedigh³
 aganti ternabhus asin comlund sin, 7 bid sidh etir na⁴ tuatha
 o sin amach."

109 Ba faileth tra Ænias (dona scelaib)⁵ doradadh chuigi, 7 robai 2940
 sidhe a fur in chomraic arnamarach amal rofogradh do.

113 O thainic tra maidin in læ arnamarach, tancatar Troianaigh
 7 Rudulta isin magh ar dorus cathrach Laitin cona n-arm
 gaisgidh,⁶ amal tistais a comhdhail catha, 7 tegait a righ 7 a
 164 taisigh, 7 tic Laitin cona rigraid. Tic dono Tuirn (482) 7 2945
 luirech trebraid tredualach alaind umaide uime cona cathbarr

¹ MS. g for d² MS. taeth³ MS. sedidh⁴ sup. lin.⁵ sup. lin. in later hand⁶ MS. 7

matter ! since it is never known who will come out of it alive, and if it should be you that will fall there, Lavinia will of necessity be given to Æneas ; and if it be necessary for us to give him Lavinia after the contest, it would be better for us to give her at once without your fighting with him at all." Turnus said to Latinus : "Let not anxiety for me lie upon you, since I am no coward in going to a contest. Many have fallen down unto death by my right hand. Æneas, a fugitive from land to land, shall also fall down unto death by my hand." It was then that queen Amata spoke to him, while her tears fell down her cheeks : "By these tears I shed, and by the confidence that is between us, pity me and your aged father Daunus. Go not to fight against Æneas, for if you fall there, I shall die along with you before I look on Æneas as son-in-law of mine." When Lavinia saw her mother weeping, she wept along with her, and her tears rushed down upon her beautiful crimson cheeks, and she blushed, and beautiful was the flush of countenance that stole over her, and it was the blush of noble breeding in her. When Turnus saw the maiden's blush, his love for her increased in his heart, and he preferred to fight for her rather than give her up to Æneas. Turnus said to the queen : "It is certain," said he, "that not for man will I relinquish fighting this battle to-morrow." And he said to Idmon : "Go," said he, "and tell Æneas : Let him come at sunrise to-morrow to meet me in this plain outside before the city, and I shall be there before him, and let Trojans and Rutulians be passive without battle being waged by either of the two sides of them against the other, but remaining passive beholding us ; and let the two of us engage in a duel in this plain outside to-morrow, and let him that escapes out of that duel have Lavinia to wife, and let there be peace between the peoples from that time forth."

Now Æneas was glad at the news that was brought to him, and he was awaiting the contest on the morrow in terms of the challenge. Now when morning of the morrow came, Trojans and Rutulians came into the plain before Latinus' city under arms, as if they had come to engage in battle, and their kings came, and their chiefs, and Latinus came with his king-folk. Turnus also came clad in a magnificent triple-braided triple-looped hauberk of brass with its gilded helmet upon it,

- ÆN.
XII. [fh]ororda¹ [fh]uirri co cir d' or oirloiscthi, 7 cloidim ordhuirnd
airgdide *fora* cris, sciath sechtfillti *fora* muin, [7] gai romor
166 rocoimnert ina dheslaim. Tainic dono Ænias *cona* armghaiscedh
168 cumdachta 7 tanic Ascan 7 Tarcon 7 taisigh na Troianach *ar* 2950
chena. Tancatar mna 7 seanoraigh 7 dæsgarsluagh *for* muraib na
169 cathrach d' fhégadh *in* comruic. Doronta dono edburta acu
dia ndeib co madh soraidh doib a sidh do dhenum. Atracht
175 dono Ænias iarsin 7 a cloidim ina laim og denum *in* comluind,
7 torgaib a ghuth n-ard n-oiregda n-imscailti os aird. 2955
176 “Tuingim,” *ar* se, “*ar* dea nimhi 7 talman 7 *ar* dea na muire
7 na srotha 7 na n-aband 7 *dar* mo gail 7 *dar* mo gaiscedh,
183 mad e Tuirnd bus coscrach, co ragad Troianaigh go cathair
185 Euaindir, 7 na dingned cogadh re Laitintaib iarsin co bruine
187 mbratha. Ma misi bus chosgrach immorro ni tiubar *for* 2960
Edaltaib fognum do Throianaib, 7 ni chuindeach dam fen
190 righi forru acht sidh suthain 7 caradrad² edraind dogres.”
195 O roraid Ænias na briathra-sa, rofhagh Laitin dochum
197 nime 7 talman 7 roraidh: “Tuingim-sea,” *ar* se, 7 a lamh
dochum nime 7 na ndei, “*dar* na huile lughis,³ a Ænias, co 2965
204 tæth⁴ nemh dochum talmhan 7 co ti in diliu tarin domun
nocho brister in sidh-sa *etir* Laidintaib 7 Troianaib, gidh bedh
tochrus do bar comhrag-si don chur-sa.” O rocindset a sidh
213 amlaidh sin, dogniad edpurta dia ndeib iar-sin.
216 Na Rudulta immorro on lo rofhairigset corbo forland do Thuirn 2970
Ænias do chomruc ris, ba snim leo, 7 ba mor a gearan acu.
222 In tan rofhairich Iutorna siur Tuirn imegla⁵ *in* chomraic *for*
224 Tuirn, nos-delband a ndelb Camermitis oglach soicheniuil ro-
227 chalma esiden, 7 imtighid *etir* oireachtaib na Rudulta 7 is *ed*
229 adberedh: “Nach *nair* lib, a Rudulta, æn fer do dilsugudh 2975
tar bar cend uile i comrac, 7 ni ferr gaisgidh *in* tshloigh ut
inas bar ngaiscidh. At uaiti d' fheraibh in[a] at [s]isi. Nochon
233 fhuilet *etir* daine dund d'a tairgim uili amus forro. In tan

¹ MS. ororda uirri² MS. caradrand³ l. lughis-siu, or, rolughis⁴ MS. taet⁵ MS. in egla

with a crest of burnished gold, and a sword, gold-hilted, inlaid with silver, at his girdle, a sevenfold shield on his back, and a huge, stout spear in his right hand. Æneas, too, came with his well-wrought weapons, and Ascanius came, and Tarchon, and all the Trojan chiefs. Women came and old men, and common people upon the walls of the city, to witness the encounter. Sacrifices, too, were offered by them to their gods, that it might be propitious to them to make their peace. Moreover, Æneas rose up after that, sword in hand, entering the combat, and he lifted up his loud, august, sonorous voice on high: "I swear," said he, "by the gods of heaven and earth, and by the gods of the seas, the rivers, and the streams, and by my valour, and by my prowess, that if it be Turnus that will be victor, the Trojans will go to Evander's city, and that after that they will not make war upon the Latins till doomsday. If it be I, however, that will be victor, I shall not impose upon Italians servitude to Trojans, and I shall not ask for myself sovereignty over them, but unending peace and friendship between us for ever."

When Æneas had uttered these words, Latinus looked towards heaven and earth and said, "I swear," said he, with his hand towards heaven and the gods, "by all you swear by, O Æneas, till heaven will fall to earth, and the deluge come over the world, this peace between Latins and Trojans will not be broken, whatever happen in your combat at this time." When they had settled their peace in that manner, they then offered sacrifices to their gods.

The Rutulians, however, from the day they perceived that it was too much for Turnus that Æneas should fight with him, were in anxiety, and uttered great complaint. When Juturna, sister to Turnus, observed upon Turnus the fear of the encounter, she transformed herself into the likeness of Camers, a well-born and valiant youth, and went about among the gatherings of the Rutulians, and this is what she was saying: "Are ye not ashamed, ye Rutulians, that one man should be given up in battle for the sake of you all, the prowess of yon host being no better than your own! They are fewer in number than ye are. Men for us there are not at all if we all make an attack upon

ÆN. dofæth Tuirn, bid aithreach lib in comhdail *fora* tai annois." XII.
 241 Is *ed* ba saint leo tra uili in cath do triall, in tan roan dib 2980
 Iutorna. Dorad se *airdi* ele doibh beos dia togaithadh .i. eal-
 250 tain robai *forin* tracht ina fiadhnaisi, tainic en ele 'na ndochum
 co rotheichset na heoin uile roime, 7 co *tard*¹ les *int* en ba
 mo 7 ba *heargnu* dib, 7 co *ruc* les 'na chrobaib, 7 gu *rathinoilit*
 255 *int* enlaith ina dhiaidh, 7 gu² thallsat *ar* egin uadh *int* en, 2985
 7 co *rotaifnetar* a fot *fairgi*. In tan tra *adconnccatar* na *Rudulta*
anni sin, *rosubaighet* co *mor*, *ar* ba *derb* leo ba maith an
 258 *celmuine* *adconnccatar*. Roraid *Tolaminus*: "Is maith in *cel-*
muine, (col. *b*) a *Rudulta*, is *amlaid* sud *særfai-siu* Tuirn for
 Ænias, 7 *taifnemait* Ænias *ar* egin for *fairgi*," 7 roraid riu: 2990
 260 "Gabaidh *bar* n-armu, a *Rudulta*, 7 *fobraidh* na *firu*, 7 *ragat-sa*
romaib dia *fobairt*." Asaidh *gair* mor in tan *sin* a *scoraib* na
Rudulta, 7 *gebidh* cach dib a *arm* d' *fobairt* na *debtha*, 7 *teid*
 266 *Tolominus* *rempu*, 7 *crothaid* a *gai*, [7] *roleigh* 'sin oiricht robo
 270 neasa do² *dona Troianaib*. Robatar IX *meic* Gillipe do *Arcaidib* 2995
 273 *ina* *farrud* *isin* *inud* *sin*, 7 *benaid* in *gai* *tarrlaic* *Tolominus* do
 277 *nomad* *fer* co *mbai* *trid* [co] *comtrom*. Adragait a *braithri*
andside 7 *gebit* a *n-armu* *dochum* na *debtha*. Adrachtatar
 281 na *Laidinta* d' *fhoirithin*³ na *Rudulta*. Eirghit na *Troianu* *dono*
 7 na *hArcaidegdha* 7 na *Tuisgia* ina *n-aigidh*. Fasaidd *morgair* 3000
andsin a [c] *comrag* *dona* *slugaib* co *clos* co *clethi* *nime*.
Cumaisgter na *sloigh* 7 *toirmisgter* na *hidpu*ta *ocus* *brister*
 285 *in* *sidh*. Teichid *Laitin* *dochum* a *chathrach* 7 *adnaigh*⁴ *cach*
 298 *dochum* *araile*. Ba *handsin* dorad *Coroneus* *Troianach* robai ac
idpuirt ag *altoir* na *ndea* *bem* do' *thinni* for *lasadh* *fora* *ulchain* 3005
do *Ebus* *Rudulta* tainic *chuigi* co *roibi* a *ulchu* 7 a *folt* for *lasad*.
 304 *Marbaid* *dono* *Podalirus* *Troianach* *Alsum* *primædhair*e *Laitin*.
 Ænias *immorro* in tan *rochuala* in *gredan* 7 in *cumusc* *roba*¹
 311 *isna* *scoraibh* *adracht* 7 *togbaidh* 7 *roshin* a *laim*⁵ gan *arm* *inte*
*ardaigh*⁶ a *luighi* do *chomull* 7 na *robristea* in *sidh* *doronsat* 3010

¹ MS. tardsad² MS. dō do . leg. do dō³ MS. fhoirighin⁴ MS. adnaidh⁵ MS. lam⁶ MS. ardaidh^a leg. si ?

them. When Turnus shall fall, ye will repent of the meeting on which ye are now [bent]." Now, they all had a longing whilst Juturna remained of them that the battle should be attempted. He (*sic*)^a gave them yet another sign to deceive them, to wit, a flock of birds was on the shore before them. Another bird approached them, and all the birds took to flight before it; and it took with it the bird that was largest and most famous, carrying it off in its claws; and the flock collected after it, and wrested the bird from it by force, and hunted it away to sea. Now, when the Rutulians saw that occurrence, they rejoiced greatly, for it was plain to them that the omen they saw was good. Tolumnius said: "Good is the omen, O Rutulians. It is in yon manner you will deliver Turnus from Æneas, and we shall hunt Æneas by force to sea." And he said to them: "Seize your arms, Rutulians, and attack the men, and I shall go before you to attack them." Then a great shout swelled up from the leaguers of the Rutulians, and each of them seized his arms to begin the struggle, and Tolumnius went before them, and he shook his spear which he hurled into the group of Trojans that was nearest him. There were nine sons of Arcadian Gylippus close together in that place, and the spear which Tolumnius threw struck one of the nine, and pierced him fairly through. Upon that, his brethren sprang up, and grasped their arms for the fray. The Latins sprang to the assistance of the Rutulians. The Trojans, too, the Arcadians, and the Tuscans rose up against them. A great shout swelled up there as the hosts engaged, and it was heard to the welkin. The hosts were confused, and the sacrifices were interrupted and the peace was broken. Latinus fled to his city, and each one pressed to another. It was then that Corynaeus, a Trojan, who was sacrificing at the altar of the gods, aimed at the beard of Ebysus, a Rutulian, who approached him, a cast of a flaming torch, so that his beard and hair were ablaze. Moreover, Podalirus, a Trojan, killed Alsus, chief shepherd to Latinus. Æneas, however, when he heard the uproar, and the tumult that had broken out in the leaguers, rose up, and raised, and stretched forth his hand with no weapon in it, in order to keep his oath, and that the peace which they had made should not be broken.

ÆN. 7 is *ed* roraidh riu: "A *Troianu* 7 a *Rudulta*, na denaid debaid
 xi. 7 na brisidh in sidh, 7 toirmisgidh *bar ferg*, 7 legid damsas 7
 314 do *Thuirnd* debaid do *denum* 7 bidh uile i nbar tost ogar
 318 *forcoimed*." In tan tra robai Ænias *for*na briathraib sin, dolegar
 urchur do shoigit fon slogh, 7 nifeas cia ros¹-tarlaig gur²ben 3015
 do Ænias triana sliasaid *cona cæmnacair imteacht*. Dosoich
 384 chuigi Menisteus 7 Achates 7 Asgan in tan sin 7 nos-berid
 324 dochum a scor. In tan adconnairc Tuirnd dochum a scor 7
 tuishechu *Troianach* imalle fris, rogab ar ceill co madh lais a
 coscur² isin lo sin, ar ba doig leis is ar techedh dochuaidh 3020
 326 Ænias, 7 teit ina carpat 7 fobraidh in slog *Troianach* co
 328 læchda laidir lamchar 7 foceard ar mor for sluag na *Troianach*.
 341 Ocus marbaid Sdenelum 7 Tamirum 7 Polum 7 Glucom 7 Laden
 346 7 Eumneden 7 Goloria 7 Sibarum 7 Daretas 7 Tersilocom 7
 364 Timæden 7 Pegum. Cen robai Tuirn ag slaidhi³ na slogh 3025
 amlaid sin, doberthar dochum Ænias do ben [n]a soigti asa cois
 391 in primliaigh .i. Iapix 7 Iasides di dalta do 'Paill 7 femid a
 411 ben as. Tic a mhathair .i. Uenir a hinis Creid 7 in lus dia
 n-ad ainm Dictanium le, 7 curidh ar usce 7 sredhid asa beolaib
 417 imon crecht (483) 7 sgendid fochetoir in soighid asin crecht, 3030
 424 7 tic a fhuil 7 a nemh asin crecht iarsin 7 tic a nert 7 a shlaiente
 a n-Ænias amal nach gontai *etir*. Roraid Iapix⁴ iarsin: "A
 425 *Troianu*," ar se, "tabraidh a arm d' Ænias fodhesta ar ni fuil
 easbhaidh slainte fair na brotha na brigi na goile na gaiscidh
 7 denaidh calma imalle fris a n-aighid na Rudulta fuilet a[c] 3035
 cor bar n-air." O roraidh Iapix na briathra sin 7 o rochengail
 in cois⁵ iar coir, rogabh Ænias a chlaidemh cosgrach comrumach
 432 7 a luirech trebraidh tredhualaign *cona cathbarr feta fororda* 7
 a sciath sechtfillti fora chliu. Gebidh dono Asgan a erridh
 catha uime 7 nonertand 7 rogres a athair co ndernadh calma. 3040
 443 Dothæd Ænias asa scoraib amach, 7 tic Sergestus 7 Menesteus
 7 Anteus 7 taisigh na *Troianach* ar cheana, 7 doghniat cath dib
 ar doirrsib na scor 7 tiaghait co tairpthech tren talchar a
 446 n-aigidh na Rudulta. In tan tra adconnaircset na Rudulta

¹ MS. ros-parlaig
 previous line

² MS. 7 tuishechu Trō imalle fris, repeated from
³ MS. slaighi

⁴ MS. Aipix

⁵ MS. cos

This is what he said to them : “ Trojans and Rutulians, make no strife, and break not the peace, and restrain your wrath, and allow me and Turnus to enter the fray, and all of you be quiet observing us.” Now when Æneas was uttering these words, an arrow-shot was discharged from among the host, and it was not known who discharged it. It pierced Æneas’ thigh, so that he could not move about. Then Mnestheus, Achates, and Ascanius came to him, and brought him to his leaguers. When Turnus saw [him retreating] towards his leaguers, and the Trojan chiefs along with him, he conceived that the victory lay with him that day, for it seemed to him that Æneas had retreated in flight; and he mounted his chariot, and assailed the Trojan host, heroically, strongly, dexterously, and he inflicted great slaughter on the host of the Trojans. And he killed Sthenelus, Thamyris, Pholus, Glaucus, Lades, Eumedes, Chloerus, Sybaris, Dares, Thersilochus, Thymoetes, and Phegeus; whilst Turnus was hewing the hosts in that manner, the chief leech Iapis and Iasides [*sic*], two disciples of Apollo, were brought to Æneas to pluck the arrow from his foot, and they could not. His mother, Venus, came from the island of Crete, bringing with her the herb named dittany, and placed it in water, and she cast it from her lips about the wound, and at once the arrow leaped out of the wound, and then the blood and the poison of it came out of the wound, and his strength and health returned to Æneas, as if he had not been wounded at all. Then Iapis said : “ Trojans,” said he, “ give Æneas his arms now, for he has no lack of health, spirit, force, valour, or prowess; and show courage along with him against the Rutulians who are putting you to the slaughter.” When Iapis had uttered these words, and had bound up the foot properly, Æneas took his victorious sword of conflict, and his triple-braided, triple-looped hauberk, with its brilliant gilded helm, and his sevenfold shield upon his left arm. Ascanius, too, donned his garb of battle, and he strengthened and encouraged his father to show courage. Æneas went forth from his leaguers, and Sergestus came and Mnestheus and Antheus, and all the Trojan chiefs, and they formed themselves in line of battle at the doors of the leaguers, and they advanced stoutly, strongly, obstinately, against the Rutulians. When the Rutulians saw

- ÆN. *Ænias cona Troianaib* ina chruaidhrem catha chucu, ros-geb 3045
 XII.
 447 *egla 7 omun 7 tic egla mor do Thuirn fen 7 nir'bo egla*
gan adbhar doib, ar ba calma curata 7 ba fergach feochair
forniata 7 ba hagarb ainnsargach aindiarraid in fobairt tucsat
forro, curaidh 7 cat[h]milið 7 laith gaili na Troianach do dhighal
forro in tshidha do brisiud 7 in fhiallaigh romarbsat iar ndenum 3050
comhluighi 7 cairdiusa doib. Ba læchdha lamhchar laidir
in fhobairt tucsat forro. Batar imdha leacht 7 laighi læch
7 curud gan chend don fobairt 'sin mhuigh fo dhorus cathrach
 458 *Laitin. Ba handsin romarbh Timirus Troianach Osirum Rudulta*
.i. cat[h]milið. Romarb Menesteus Arrcheidsim. Romarb Achtes 3055
 460 *Apulione ri. Romarb Gitas Afentem. Dorochair and dono*
 461 *Tolominus mathmarcoir. Ba hesidhe robris in sidh 7 rothelg*
 464 *in cet gai¹ a n-oireacht na Troianach. Ænias immorro nir'ghon*
sidhe neach in tan sin 7 nochor'la a aid for duine acht robai
ag iarraid Tuirn seachnon in catha do comrag ris. In tan 3060
 468 *tra rofairig Intorna bandea siur Tuirn Ænias for iarraidh*
Tuirn, teid isin carbat i raibi Tuirn, 7 cuirid Mestigoin
 472 *ara Tuirn asin carbat 7 nos-delband hi fen a richt in arad*
 481 *7 berid in carbat for imgabail Ænias. Gach conair rothegidh*
sechnon in chatha, tigidh Ænias fora lurg 7 se iga gairm o guth 3065
 488 *mor. Ba handsin rola Mesapus chuigi 7 tarraigh urchur do*
 491 *gai for amus Ænias. O rofhairigh Ænias in gai chuigi, roleig*
roime for scath a sceith, 7 benaidh in gai dar ciran cathbairr
 494 *na luirighi 7 brisid in ciran. Tic a bruth 7 a brig 7 a ghal curud*
do Ænias iarsin, 7 fobraid for slaidhi (col. b) 7 for slechtadh na 3070
slog in conair rothegidh 'mon cath for iarraidh Tuirn 7 marbaid
 505 *focetoir Surcon cat[h]milið do Rudultaib. Marbaid dono Tuirn*
 509 *Amicom 7 Diorem. Marbaid dono Ænias Talon 7 Tanaim 7*
 513 *Cadegaim 7 Achonium 7 Menoiteam 7 Murranus. Marbaid dono*
 535 *Tuirnd Ilum. Marbaid Ænias Cupenum. Marbaid Tuirn Cretea* 3075

Æneas with his Trojans approaching them in his relentless battle-course, they were seized with fear and dread, and great fear came upon Turnus himself, and their fear was not groundless. For the assault which heroes and battle-soldiers, and valorous champions of the Trojans delivered on them was brave, heroic; and it was wrathful, fierce, thrusting; and it was bitter, merciless, angry, to avenge upon them the breaking of the peace, and the gallant men they had killed, after making sworn alliance and friendship with them. Heroic, dexterous, strong was the assault they delivered upon them. Many were the graves and lairs of heroes and of champions headless from the assault in the plain before Latinus' city gate. It was there that Trojan Thymbraeus killed Rutulian Osiris, a battle-soldier. Mnestheus killed Anchetius, Achates killed Epulo, a king. Gyas killed Ufens; also Tolumnius, an augur, fell there. It was he that broke the peace, and threw the first spear into an assembly of the Trojans. Æneas, however, did not wound anyone at that time, nor did he direct his attention upon any man, but was seeking Turnus throughout the line of battle to fight with him. When, however, Juturna, the goddess, sister of Turnus, perceived that Æneas was in quest of Turnus, she mounted the chariot in which Turnus was, and she put Metiscus, Turnus' charioteer, out of the chariot, and she changed herself into the form of the charioteer, and she drove the chariot so as to avoid Æneas. Every way she would go throughout the line of battle, Æneas would come upon her track, all the while calling her with a loud voice. It was there that Messapus approached him, and threw a cast of a spear at Æneas. When Æneas perceived the spear upon him, he bent down before it, under the shelter of his shield, and the spear struck through the crest of his hauberk-helm, and broke the crest. Then his spirit, and his power, and his hero's valour came to Æneas, and he began to hew and cut down the hosts wherever he went round the line of battle in quest of Turnus, and he killed at once Sucro, a battle-soldier of the Rutulians. On the other hand, Turnus killed Amycus and Diores. Æneas, however, killed Talos, Tanais, Cethegus, Echion (Onites), Menoetes, and Murranus. Moreover, Turnus killed Hyllus. Æneas killed Cupencus. Turnus killed Cretheus, and Æolus.

ÆN. 7 Eolum. Dos-ratsat uile co dichra fri cathugud 7 muididh¹ for
 XII. Rudultaib in cath 7 ona tarraidh Ænias tend for Tuirnd, ar
 452 ros-ruc Iutorna 'na diaidh forindh do Troianaib robatar ic
 teichedh remhi, is i comairle doroine Ænias. Docuaid for
 562 tulaigh aird 7 tinoilter a tuisigh 7 a sloig dochum Ænias 7 3080
 567 roraidh riu: "In cathair ut adchithi, is *esti* sin doberar gach olc
 dund. Tegam go ngabam dund 7 tiagam ina dochum. Muchum 7
 murum in cathraigh 7 tabram tenidh tairrsi, 7 cuindchim ar
 egin duind sid 7 cairdius, 7 na tabram coigill doib *acht* tabram
 d'ar n-uid a ndernsat d'ulc rind 7 denum gach n-olc riu gen co 3085
 ti Tuirn a comlund cugaind no noco taritar cairdis no sidh ceana
 574 duind." O roraidh Ænias na briathra-sa adnaghait uili co
 hænmenmnach dochum na cathrach 7 marbait gach æn tart[h]atar
 re cathraich amuigh 7 adnaghait for ceand, [foirind] dib ag
 linad na clas, 7 foirind ac brissidh na mur 7 ag tabair[t] arad 3090
 ria; foirind a[c] cur tenedh 'sin cathraigh; foirind ag dibrugudh
 cloch 7 arm isin cathraig 7 adnaig² Ænias o guth mor og bem
 580 aisgi for Laitin ar brisid in sidha. Robai troighi mor isin
 583 cathraigh in tan sin. Rofhas eguibdhe mor *etir* lucht na
 cathrach fen, foirind dib (ag iarruid)³ in cathair d'fhoslugud 3095
 re nÆnias 7 in sidh do denum 7 rigi [do tabairt] do 7 foirind
 586 ele a[g] gabail na cathrach 7 ic denum na deabtha 7 ag obad in
 tshida.
 595 In tan adconnairc in rigan Amata Troianu ag togail na
 cathrach 7 gan Rudulta do chath⁴ friu, ba dearb le romarbad 3100
 Tuirnd, 7 ros-gab for guba 7 for cainedh 7 for toirrsi moir, 7
 603 dobeir sas co rith ima braighit a[c] ceangal do thuiridh 7
 nos-marband fen amlaid sin. Ba bronach Laitin don gnim sin,
 7 batar dubaigh lucht na cathrach 7 in baili sin uili 7 doroine
 605 Lauina guba mor dono a[c] cainedh a mathar. Dluighidh⁵ a 3105
 hedach 'mo cend 7 a folt 7 doni a sgribudh⁶ [fe]sin fora aighid.
 614 In tan sin dono robai Tuirn amuigh⁷ a ndiaid forn do
 Troianaib robatar i m-maidm reme, rosoich cuici Saces do
 651 muintir Laitin ar teichedh iarna goin do soighid 7 se ag diugairi

¹ MS. muigidh² MS. adnaid³ sup. lin. by later hand⁴ l. chathugudh⁵ MS. dluidhid⁶ MS. scribud⁷ MS. amuidh

All engaged vehemently in fighting, and the battle was lost to the Rutulians; and since Æneas did not get home an attack on Turnus, for Juturna brought away behind her a number of Trojans that were fleeing before him, this is the plan Æneas adopted. He went to the top of a high hill, and his chiefs and his hosts were assembled unto Æneas, and he said to them: "Out of yon city which you see issues every evil to us. Let us go and take it for ourselves, and let us advance upon it. Let us blot out and raze the city, and let us give it to the flames, and let us forcibly demand for ourselves peace and friendship, and let us not spare them, but take into our consideration what evil they have done to us, and let us do them every evil until Turnus come to us in battle, or until friendship, or at all events peace, is extended to us." When Æneas had uttered these words, all pressed with one mind towards the city, and they killed every one whom they came upon outside the city; and they pressed forward, some of them filling the ditches, others breaking down the walls, and placing ladders to them, others setting the city on fire, others shooting stones and arms into the city. And Æneas with a loud voice kept throwing reproach on Latinus for breaking the peace. Great sorrow was then in the city. Great discord arose among the people of the city itself; some of them seeking to open the city before Æneas and to make peace with him and to give him the kingdom, and some others holding the city, maintaining the strife, and refusing peace.

When queen Amata saw the Trojans taking the city while the Rutulians did not fight against them, it was clear to her that Turnus had been slain, and she betook herself to mourning, and weeping, and great sorrow, and she placed a halter round her neck, tying it to a pillar, and she killed herself in that manner. Latinus was sad at that deed, and the people of the city, and all in that place were gloomy; and Lavinia, too, made great mourning, a-wailing for her mother. She tore her head-gear, and her hair, and she herself scratched her face.

At that time, however, Turnus was without in pursuit of some Trojans that were repulsed before him. Saces of the people of Latinus approached him in full flight being wounded by an arrow. He was shouting and wailing, and this is what

ÆN. 7 ic nemele 7 is *ed* roraidh: "A Thuirn," *ar* se, "as truagh 3110
 XII. atathar a cathair Laitin as trasta 7 Ænias aga mbuid 7 iga
 653 loscad 7 ni sailend Laidin cobair d'fhagbail o neach ele *acht*
 659 uaitsiu. Ros-marb dono Amata in righan *ar* omun Ænias, 7
 mine fhoirther co luath airgfider 7 murfaidher in cathair uile."
 666 (484) Ba trom tra la Tuirn in sgel sin 7 ba dimdach d'a 3115
 shiair, ar ba fearr lais anad isin cathraigh na bregad di uaiti,
 679 7 ba fearr lais a bas ac denum a enig inas a elud fo mebail, 7
 682 lingid co feochair fergach asin carbat 7 berid borbruathar tren
 talchar triasin cath co riacht co dorus na cathrach. Ocus
 693 roraidh o ghuth mor: "A Rudulta 7 a Troianu, na denaid 3120
 cathugud ni is mo fodesta *acht* legidh damsas 7 d' Ænias comlund
 in bar fiadnaisi 7 bid bar sidh suthain, gid bed uaind ternabus
 asin comrug." In tan tra roclos int aithisc sin do rad do
 Thuirn, rothoirmisgid in cathughudh 7 rosguc cach o 'raile 7
 696 tarlaigidh rai comruic doib .i. do Thuirn 7 d' Ænias *ar* dorus 3125
 710 na cathrach 7 rosguch cach o' 'raile dib, 7 ted cach uaithibh
 gach leath, 7 batar na sloigh ina cru umpu 7 siad uili ica
 forchoimet in da chathmiled croda curuta i n-aighidh araile 7
 focherdaid gliaidh fergach fochetoir etaru, 7 ni riacht ceachtar
 de eitim gona na letartha for araile fri re cian. [Is] and dobeir 3130
 729 Tuirrn bem dichra do Ænias co romid in cloidim a cat[h]barr
 na luirighi cona fargaib *acht* a urrdorn 'na laim. In tan rofairich
 733 Tuirrn a cloidim do maidm, teichidh focetoir re n-Ænias 7
 adnaigh² Ænias aga thogairm *acht* ba luaithi Tuirn 7 ba mall
 746 Ænias on ghuin tugad fair ina chois cona cæmnacair tarrachtain 3135
 758 Tuirrn. Robai Tuirrn ag atach a muintire in tan sin ag cuind-
 760 gidh cloidimh. Robhaig³ dono Ænias a bas frisinti doberad
 763 cloidim do. Rochuartaigset fo coig ina rai catha 7 Tuirrn
 ac techedh re n-Ænias inti thall *ar* ni fhuair conair teich-
 id *esti* amach, air robai loch do thæb de 7 in cathair don 3140
 tæb ele 7 sloigh na Troianach etaru 7 in magh amach
 cona raibi conair teichidh na heluda aigi *acht* beth ima

¹ Ms. co² Ms. adnaidh³ Ms. robhaid

^a leg. bid suthain bar sidh; or, bid i nbar sidh suthain, be ye in lasting peace

he said: "Turnus," said he, "miserable is their plight in Latinus' city now with Æneas crushing and burning them, and Latinus with no hope of getting help from any one else but you. Moreover, Amata the queen has killed herself for dread of Æneas; and if it be not quickly succoured, the whole city will be plundered and destroyed." Now that was a heavy tale to Turnus, and he was angry at his sister, for he preferred remaining in the city to being lured out of it by her; and he preferred his doom, keeping his honour, rather than his escape under disgrace. And he leaped fiercely, indignantly from the chariot, and he made a furious onset, stout and steadfast, through the line of battle till he reached the gate of the city, and he said with a loud voice: "Rutulians and Trojans, do no more fighting now, but allow me and Æneas a combat in your presence, and your peace will be unending,^a whichever of us shall escape out of that struggle." Now when that proposal was heard to be uttered by Turnus, they prohibited the fighting, and each of them parted from the other, and they left for Turnus and Æneas an arena at the city gate; and each of them parted from the other, and every one of them retired in every direction, and the hosts were in a circle round them, all of them watching the two fierce heroic battle-soldiers facing one another. And between them they fought at once an angry fight, and neither of them inflicted a dangerous wound or mangling on the other for a long time. Then Turnus dealt Æneas a fell blow, and the sword broke on the mail casque, leaving nothing in his hand but the hilt. When Turnus perceived that his sword was broken, he at once retreated before Æneas, and Æneas began calling to him, but Turnus was very swift and Æneas was slow from the wound inflicted upon him in his foot, so that he was unable to overtake Turnus. Turnus was entreating his people at that juncture, asking for a sword. Æneas, however, threatened with death the man that would give him a sword. Five times they circled round in their arena, Turnus retreating before Æneas in it yonder, for he found no way of escaping out of it, for there was a loch on one side of it, and the city on the other, and the hosts of the Trojans between him and the plain outside; so that he had no way of retreat or escape but, to

ÆN. cuairt a medhon na *ræ comraic* 7 Ænias ina dhiaidh ica
 XII. thafond. O na *cæmnacair* Ænias a *tarachtain ar luas, ar robai*
 lenudh na gona *ina chois ag milliud a reatha uimi, gabaid* 3145
 Ænias in gai dia dhibrugud *uair na tarraidh fair. Roleig*
 Ænias aurchur don gai do. In tan *adconnairc* Tuirn in gai
 766 ina dochum, ted *ar teichhead ar sgath alochraind*¹ *coisegartha*
 772 do Puin robai for *lar na ræ comraic, 7 benaid in gai isin*
crand 7 rethid Ænias dia bein asin crund 7 femidh a buain 3150
 777 as, *ar dochuaid* Tuirn a muinigin² Fuin *cona roleged d' Ænias*
 in gai do ben asin crand dia *guin-sium de, 7 gebidh* Fuin
 781 imon *gæ cona cæmnacair* Ænias in *gæ do ben asin crand.*
 Tic dono in tan sin Iuturna bandea siur Tuirn dia fhoirithin³
 784 7 ros-delband a richt Metici *arad* Tuirn 7 *dobeir cloidim* Duin 3155
 ina laim *ar ni rolam nech aile don tshlogh arm do thabairt do.*
 786 In tan *adconnairc* Uenir in cloidim do thabairt (col. *b*) do
 Thuirn arai sin dotæd-si do foirithin⁴ Ænias 7 benaid in gai
 asin chrund co raibi *arm a[c] cechtar .i. gai a laimh* Ænias
 789 7 cloidim a laim Tuirn. Ba handsin tangatar ardi bais 7 3160
 850 drochreachta do Thuirn .i. tainic Dira a hifernd i ndelb en bis
 865 ag adnuclaib co Tuirn 7 adnaigh⁵ ic foluamain 'mo ceand 7
 ica tuargain *cona etib.* In tan *adconnairc* Iutorna inni sin
 870 roghab for cell bas Tuirn 7 rosgail a folt 7 rocirr a haighid⁶
 7 rotuairc a bruindhe 7 tuc a hiachtad 7 a hardgol *esti* 7 3165
 roraid ris: "A brathair inmuin," *ar se, "is [c]elmhuine* bais
 872 soin *ar rodilsighset na dei thu," for si, "7 ni cuimgim-sea ni*
 886 duit fodesta"; 7 impoid a druim ris iarsin 7 teid uad dochum
 887 a hinaid fen. Croithidh⁷ Ænias in gai o dorat asin crund
 in rolean, 7 tic a n-aighidh Tuirnd, 7 roraid ris: "A Thuirn," 3170
 890 *ar se, "ni combaig retha no teichid is dual a comlund acht*
 is cathugud o *armhaib aigid i n-aigidh co calma. Impo*⁸ for
 891 cul chugumsa 7 na teich uaim ma ta brig neirt no gaile no

¹ l. olachraind² MS. muinidin³ MS. fhoiridhin⁴ foirighin⁵ MS. adnaidh⁶ MS. aidhid⁷ MS. croithigh⁸ MS. umpo

remain circling about in the middle of the arena with Æneas behind him a-hunting him. Since Æneas was unable to overtake him by speed, for there was a soreness of the wound in his foot, which spoilt his running, Æneas took a spear to transfix him, since he could not come up upon him. Æneas hurled a cast of the spear at him. When Turnus saw the spear coming upon him, he retired in flight to the shelter of an olive-tree sacred to Faunus which was in the middle of the arena, and the spear stuck in the tree, and Æneas ran to pluck it out of the tree, and he could not pluck it out, for Turnus had recourse to Faunus not to permit Æneas to pluck the spear from the tree in order to wound him with it; and Faunus enclosed the spear, so that Æneas was not able to pluck it out of the tree. Now at that juncture, came Juturna, the goddess, sister to Turnus, to assist him, and she assumed the form of Metiscus, charioteer to Turnus, and she put the sword of Daunus in his hand, for of the host no one else dared to give him a weapon. When Venus saw that a sword was given to Turnus, on this account she came to the assistance of Æneas, and he plucked the spear out of the tree, so that each had a weapon, to wit, a spear in the hand of Æneas, and a sword in the hand of Turnus. It was then that there came signs of death and of an evil shape upon Turnus, to wit, from Hades to Turnus came Dira in the form of a bird that frequents graves, and it began to flutter round his head, and to beat him with its wings. When Juturna saw that, she foresaw Turnus' death, and she tore her hair, and rent her face, and smote her breast, and gave vent to her screaming and loud wailing, and said to him: "Beloved brother," said she, "that is an omen of death, for you the gods have abandoned," said she, "and I can do nothing for you now"; and she then turned her back upon him, and went from him unto her own place.

Æneas shook the spear when he got it out of the tree in which it had stuck, and he came against Turnus and said to him: "Turnus," said he, "not a contest in running and retreating is it meet to wage, but it is fighting with weapons front to front bravely. Turn back to me, and do not flee from me, if you have pith of strength, or valour, or prowess; for

ÆN. gaiscid agot, *ar* ni fuighbea¹ do dhin romumsa gan do bhas
 XII. leam, ge theichis, muna deachais isin ær edrauas *for* foluamain, 3175
 892 no muna deachais a fudomuin talman romumsa." Impoid
 894 Tuirrn cuigisium iarsin 7 croithid² a cend fair 7 is *ed* roraidh
 ris: "Ni rigi a les morbri[a]thar do denum rimsa, *ar* ni fhil
 do brig agumsa na d'*armuib* 'mu degfregra, muna thugat na
 896 dei damh"; 7 fegaid uime iarsin 7 adchi gallia comruine crich 3180
 899 i focus do fedhm da fher deg do dhainib na haimsiri
 deidinha³-seo ina toghbail. Non-geb Tuirn *fora* baiss 7
 902 rethid le 7 nos-leg *for* amus Ænias, 7 ni ruacht in cloch co
 907 hÆnias *etir*. Gebid eglā mor Tuirrn andsin, 7 ni fitir cia ni
 913 doghenad,⁴ 7 ni roibi adbar teichidh na imgabala aigi in tan 3185
 915 sin, 7 adnaigh⁴ ag feghadh na cathrach 7 na Rudulta uadh.
 919 Croithidh Ænias dono in gai romor bai ina laim, 7 doleig
 aurchur de *for* Tuirnd co ndeachaid triasin sgiath sechtfillte
 925 7 triasin luirigh tredualaigh 7 triasin sliasait co ndorchair
 929 Tuirn 7 a bel fri lar, 7 t'egaid⁵ na Rudulta gair mor os aird. 3190
 Soighidh dono Ænias iarsin dochum Tuirn ocus nochtaidh a
 931 cloidim 7 gabaid Tuirrn *fora* atach. "Roclos,"⁶ *for* se, "is lat
 Lauina, 7 is lat Edail, 7 as tu as cosgrach, 7 oirchis don
 tshenoir do Duin .i. dom athair-sea, uair robai seanoir a
 933 macsamla agut fen .i. Anaichis. Leig do mo chorp dia 3195
 adnucul iarna fhodbugud⁷ do Duin. Na cuimnigh duind *ar*
 936 misgais o chen agut. Adchiat Edaltai as tu as cosgrach 7 is
 lat buaid." Sochtaid Ænias iarsin 7 oirchisidh a meanma⁸ de,
 970 7 rotriall a anacol. Focerd dono Tuirn cor de co n-acaidh
 Ænias in tan sin cris Paill meic Euaindir im Tuirrn (485) co 3200
 ngeb ferg 7 londus fris 7 is *ed* roraid ris in tan sin: "Int
 unacul doradais-[s]iu d'ænmaccam na Cartago .i. do Phaill,"
ar se, "dober-sa duitsiu." Saidhidh Ænias in cloidim trid
 iarsin 7 is *ed* roraid: "Paill dobeir in guin sin," *ar* se.
 951 Atbath tra Tuirn focedoir, 7 berid Ænias a airm 7 a fhaidb 3205

¹ MS. fuidhbea² MS. croithig³ MS. degincha⁴ MS. d for g⁵ t for unaspirated d
but vid. Vocab.⁶ l. roclois, vicisti, xii. 936, which is translated;⁷ MS. fhoghbugud⁸ MS. meanmain

though you flee, you will find no protection for you before me but death for you at my hands, unless you go to the upper air upon the wing, or unless you go to the depths of the earth before me." Turnus then turned to him, and shook his head at him, and this is what he said to him: "You have no need of uttering many words to me, for I have neither energy nor arms sufficient for a good reply, unless the gods grant them me"; and he then looked round about him and saw near by him a stone pillar for joint marking of boundaries, requiring twelve of the men of this last age to lift it. Turnus took it on his palm, and ran with it, and hurled it at Æneas, but the stone did not reach Æneas at all. Great fear took possession of Turnus then, and he knew not what to do, and he had no means of retreat or avoidance at that juncture, and he betook himself to looking at the distant city and the Rutulians. Æneas, however, shook the huge spear that was in his hand, and hurled a cast of it at Turnus, so that it went through the sevenfold shield and through the triple-looped hauberk, and through his thigh, and Turnus fell with his mouth upon the ground, and the Rutulians shouted aloud a great shout. Æneas, however, drew near to Turnus after that, and bared his sword, and Turnus began to entreat him: "Thou hast conquered," said he, "Lavinia is thine, Italy is thine, and thou art the victor; and show pity to the old man Daunus, my father," said he, "since thou thyself hadst an aged sire like him, to wit, Anchises. Give up to him my body for burial—to Daunus—after it is stripped. Remember not against us thine ancient hatred of us. The Italians see that thou art the conqueror, and that the victory is thine." Æneas was silent after that, and his mind took pity on him, and he purposed to save him. But Turnus made a movement, so that Æneas saw round Turnus at that instant the girdle of Pallas, son of Evander, and he was seized with anger and indignation against him, and then said to him: "The quarter you vouchsafed to Pallas, the peerless youth of Carthage," said he, "I will extend to you." Æneas then ran his sword through him and said: "Pallas gives that wound," said he. So Turnus died forthwith; and Æneas brought with him his arms and spoils, and he gave up his

ÆN. ^{xii.}lais. *Ocus* legid a corp do Dhuin dia adnacu, 7 dogni
 Ænias iarsin sid 7 *clemnus* re Laitin, 7 faiid Lauina lais, 7
 robai a righi Edaili co ceand tri mbiadan. *Ocus* adbath
 Ænias iarsin, 7 berid Lauina mac do Ænias iarna eg .i.
Siluius a ainm side. Geibid dono Asgan a ndiaidh Ænias ³²¹⁰
 righi na hEtaili fri re VIII mbiadan XXX, 7 faiidh Lauina
 la hAscan 7 cumdaigther cathair lais di .i. Alba Longa 7 berid
 Lauina mac do Ascan .i. Ilus¹ a ainm sidhe, 7 is do shil
 Æni[a]sa 7 Asgain 7 Lauina rogenetar flaithi 7 rigraidh Roman
 7 oirigh in domuin o sin riam co ti in brath. *Conidh iad* ³²¹⁵
imtheachta Æniasa meic Anaichis *conai* sin. **Finit, Amen,**
finit. Solamh o Droma **nomine scripsit.**

¹ i above line

body to Daunus for burial. And Æneas then entered into peace and a marriage alliance with Latinus, and married Lavinia; and he was in the sovereignty of Italy for three years. And after that Æneas died; and Lavinia bore to Æneas, after his death, a son named Silvius. Now, Ascanius obtained after Æneas the sovereignty of Italy for the space of thirty-eight years; and Ascanius married Lavinia, and by him a town was built for her, to wit, Alba Longa; and Lavinia bore a son to Ascanius, named Julius. And from the seed of Æneas, Ascanius, and Lavinia have sprung Roman lords, and king-folk, and rulers of the world from thenceforward till the judgment-day shall come. So that these are the wanderings of Æneas, son of Anchises, as above. Finit, Amen, Finit. Solomon O'Droma nomine scripsit.

VOCABULARY

Ab, f., river. dochum na h-aba 1319, 1321. for bru na haba 1323. ob, ind ob Trip. Asc. lii.

Aband, f., river. ns. aband 1397; abund 1949. np. aibni 356. gp. aband 1822, 2957. as. co habaínd 1949. o rosiachtatar in abund 1951.

Acarb, bitter, rough. ns. 2014, 2198, 3048. dp. o fhotrib agar-baib 830.

Accobar, desire, fate? aga ta fis na todochaide 7 n[a] acobra (sic l.) 1245: tr. non indebita posco regna meis fatis vi. 66: cf. robu accubur lat, quod praeparaueras. *Ml.* 50^e14; *Laws v.* 252, 8; i. 282, 28, O'Dav. 50; *Corm. s.* clithar, where it seems to mean 'obligation.'

Adbulmor, vastly great, huge. ns. 964. dp. frisna tondaib adbulmhoraib 241; *Dá Derga* 82. Comp. ba haidble 632.

Ag, allaid, f., hind. ns. in ag 1714. as. in agh 1713; berait agh 277. gs. aige allta 1703; na haigi 1709. ac fegad na hoigi 1715; ac cosnum na haigi 1717: cf. ag, cow O'Mulc.

Aichinte, acquaintance. dia aich-intib 1329. PH.

Aiditiu, f., confession, consent, recognition. ds. co n-aididin 1610; aidide, pledges *Lm.* 3046; atitiu nama, recognition only *CG.* 54, 8.

Aignes, arguing, pleading, prayer. o rochuala Ioib in aines-[s]a 758; aines *ITS. v.* 156, n. 3.

Aíne, compar. (= super.) of án, splendid. in tan tra ba haine ic tafand na fiadmil 727; do Nisus ic rith rompu 1051; do Ænias seolud co hÉtail 934; in tan tra b' aine in gleo sin 2830: cf. In tan tra ba hane dóib bith ic tocha-thium *Ir. T.* iii. 468; trath rop ánius doib oc ól *LL.* 126^b30.

Airc, strait, difficulty. o rogabad airc de 2332; in tan rogabad airc de 2840. CF.

Aireddech, f., cruse, cup. nd. do airdigh 962, 3. -ig 963. ap. etir na hairdiogha 965. *Asc.* xxvi.

Airegda, principalis, praestans (*Asc.* xxv), amoenus *H. Lat.* *Lives*: rigain oiregdha 376. guth n-o. 2955.

Airithe, certain. *Asc.* xxvi. dog-niam airidi do Tro. 2047. dogniat airite dinne 2082: cf. denaid airithe de seo *LBr.* 306. denuid airithe dhe so, be ye certain of this *Lm.* 722. ind-airithe, to a certainty 2352 (so *Dr. Stokes* in reply to query). for construction, cf. ished inso dogni colnidi diib *Wb.* 8^o9.

Alsad, slackening sail. ní raibi nech dib i n-allsad 1018. all-sad (allsaich, shorten sail) *HS.*;

- start, suspend McA.: cf. ausadh, abhsadh Sar-Obair, Ind., M'Donald, Birlinn, xi, xv, xvi.
- Anaichinnté**, unknown. dp. anaichintib 1426. PH.
- Ancairde**, unfriendship. non-respite: feud, grudge. robai a hancairdi 211. cairde CF., RR. 189.
- Ancél**, ill-luck. ba trom sceo aincooil 2481. in dam ainceil, ill-omened Ag. 6316. an gerait aingceoil Ag. 4458. n. in triar imaincel acgarb Ag. 6267.
- Andam**, seldom; strange, rare. bud andum lib 2471. Kelt. Stud. i. 80. rob annam lim MR. 308, v, y. andam aicsiu ind inbir, strange to see AU. 867. bid an. lib Al. 210; ba hannam leo in ni sin, they thought that hard Al. 426; Ir. T. i. 179, 14; LU. 57^b3; LL. 251^b43, 276^b49, 286^b15. nach andam lem, what I think there was quite enough of YBL. 128^a8. Sar-Obair 336^a46.
- Aner**, great O'R. 7 aner in fer do ful an 2743; from anfher: cf. athfher Contribb., dofer Laws i. 42, 12. f6-fer, mifhir Trip.
- Anfháiltech**, very joyous. tiagmaid uad anfailtig imeclaigh 163. et tandem laeti sociorum ulciscimur umbras iii. 638.
- Angail**, angal? fire. ig angail friu 2169, McB., O'Br., McL. & D., Sar-Obair 182^b23.
- Aniarmartach**, furious. co hangbaid agarb a. 2198. CM. Lena 138, PH. (usually "illfated" Contribb.) droing aniarmartaigh CG. 42, 2; 76, 6.
- Anle**, beauty, hero. a. 7 anraid 1906. nd. da anle 2061. Contribb., Ir. Texte iii. 536.
- Anrata**, warlike, heroic 2357. MR. 188, 2.
- Anrige**, meanest of men, dregs. fagaib th'anrighe 1198: cp. anre Asc. xxxvii. anrach. wanderer, stranger HS. ni fodbaiged fannraigthi, he did not disarm feeble men MR. 302, 24. ba fainnre do nar fegad forscath, they were dregs for whom was seen no shelter MR. 302, 19.
- Ára**, f., temple of the forehead. triana ara cecharda 2137. donaraid Gild. Lor. 109.
- Aradu**, bridle-rein. gabaidh aradain in ech 2848. Laws; Ir. T. iii. 537.
- Ardfhlaithius**, sovereignty. gs. ardfhlaithusa 2368.
- Ardmenmnach**, high-spirited. np. ardmenmnacha 2357.
- Ardri**, high king, supreme lord. ns. int airdrig 5. np. airdrigha 2369.
- Arrachtas**, m., bravery, strength. P. O'C.; Contribb. gach met do arachtus doni 2898.
- Atáim**, I kindle. pres. 3 p. fadoit 269. fadaid 1241. Trip. Zim. KZ. xxx. RC. xxv. 403. conj. 2s. ado, 865. pass. pres. 3 p. adaiter 2009, 2053. inf. ica n-adud 2068.
- Ataigim** (ad-dn-agim). Ataigim (ad-d-agim), I give, put, place, begin. 3 s. ataigh 493, 1005, 1079, 2000; adnaig 319, 894, 1234, 1277, 2124, 2141, 2233, 2408, 2531, 2656, -gh- 2846, 3003, 3092, 3134, 3162. 3 p. atnagaid 927, 1002, 10, 1108. atnagait 1182.
- Badb**, f., War (goddess of), royston crow GJ. 443. ba failid badb derg dasachtach 2480. badbruathar 2855: cf. re badbdlus a mbrátach

- [O'Cl. SR.] MR. 190, 25. badb-aide, ferocious, CG. 52, 8. badamlacht, CG. 52, 15, RR. 45 n.
- Baebud**, aes mbaebud, weaklings, 1191: probably from mæth, invalidum Æn. v. 716.
- Báid**, f., love, affection, desire. ænbaid 1758. Lm.
- Banchuire**, m., womankind. do bhanchuire 1782. GJ. 524. Hog. Circuit of Ir.
- Bande**, f., goddess. bandea 1171, 3061, 3154. bandia 2410. bande 1172, 1627, 1969. baindea 2412. pl. 2347. gs. a meic na baindea 2411. gp. a richtaib baindead 2413.
- Bansagart**, priestess. gs. 1673.
- Barrín**, .i. mind cind, diadem 1587. mitre Contribb.
- Bassgaire**, lamentation. ns. 2885, as. 2562. ds. for basgairi 927. 2177. ag b. 1740. golfadach 7 basgaire RC. iv. 252, 9.
- Bec**, little. compar. luga 1 comp. ní lugu 2104; 2 comp. as lugaide 808.
- Bertnaigim**, I shake, brandish. a tengtha for bertnugad 489. linguis vibrantibus Æn. ii. 210. Contribb.; Ir. T. v.
- Bidba** (O. Ir. bibdu, reus), foe. n.p. bidbuidh 1841; ad bidbuid 1856. gp. ad buidin bidbudh 458; bruiti bidbad 1774, 2385, bidbud 2063. Lm. xxi. 10.
- Bile**, large tree. ns. bili giuis 173. Hog. Lat. L. 30. Manx, billey, Ballads 98.
- Bile**, rim, border, lip. cona bili 1959. AU. 877; AMC.
- Blede**, drinking-cup, goblet. np. blededa 370. dp. bleidedhaib CG. 114, 20. Lm.; Contribb.
- Boccóitech**, bossed. dergsgíath bocoidech 1936.
- Brechtnach**, chequered, various. edaigi brechtnaighi 1915.
- Bruud** (Ml. 34^a27), crushing. gs. bruiti 1774, 2385; bruite 2063. ds. for brud 7 brisiud 2315. aga mbrud 7 ica loscud 3111: cf. a bruithea, of its crushing Ml. 34^a26. in tor bruiti bidbad CG. 188, 7. re bruth 7 re buirbe MR. 266, 21; Ir. T. v. 283.
- Bruigim**, I dash, pound. pres. 3 s. bruigid 228; brugud CF.; FB. Eg. bruigend Wtb.
- Bruthaigim**, I glow, rage. pret. 3 s. roburuthaigh 1723, bruthach Wtb.
- Buadnusach**, exulting (Contribb.; Celt. Rev. ii. 204, 5) 2243.
- Buaid**, victory, quality, privilege. ns. 1897, 3198; as. 1966. gs. for each mbuada, a spirited horse 722 (cf. in gerran buadach LL. 204^a28. Benen buada, gifted B., L. Ceart 176). do rer a buadha 959. do breith buadha 1055. i comartha buadha 1028. gp. buadh 975.
- Buain**, f., reaping, taking away. ds. do buain 67; do b. de 2631. as. femid a buain as 3150.
- Buan**, lasting. Gor. np. buan-copain, ancestral cups 371.
- Bude**, thanks: satisfaction, pleasure: kindness, clemency. ma ta buide na trocaire 837. ar buide 148. Contribb.; Circuit of Ireland, Hogan: cf. is buidhe dhuit, you are a lucky man, you have reason to be thankful SG.
- Caep**, f., (1) clod, mass (Contribb.). (2) tribe, agna cebaib sin 697. Din.; O'R.

Caill, f., wood, forest. gs. na cailleth 292; na coilledh 1264; na cailli 1524, 1926. ds. asin chaill 146, 1525. as. co rosoillsigh coill 602, isin caill 1276. np. senchoillti 356. dp. asna coilltib 186.

Cainchomrac (fair-meeting), kindness, peace, good will. fo c. 135. Contribb.; Wb. 24^b28; TT². 95.

Caratrad, friendship. ns. 1597. gs. fear caratraidh 1054; -aigh 1631. ds. ara c. 2748. as. 1640, 2962. Ag.

Célmaine, omen, augury. is maith in celmuine, 604, 1141. ba maith in c. 2988. is c. bais soin 3166. Contribb.; PH. Introd. p. 20; Hogan. Todd vi. 59; O'Mulc.

Cend, head; handle, hold; end, point. ni mo turrthus cenn furre no forin gaeth 649. hilt McA.: ialla a cendaib a mér, thongs from the points of their fingers 1085; cf. ialla a hinnaib a mér TT¹. 419.

Cend-míl, head-animal, head-ornament; helmet-plume. np. cend-mila 1563. cristae capitum vii. 185; cf. iii. 468. Laws; Ir. T. iii. 531. RR. 149 head-ornaments (of a horse).

Cenél, race, lineage; family, kindred; kind, species. ns. 1852. as. frisin cenelsa 921, 1567. ro-indis ac. 2381. gs. ceniul 1470, 1775, 1897. droch-c., 1745, 2472. ds. arin c. 334. do ch. 375, 677. np. cenela 803. voc. s. a chenel.

Cest, cestus. ap. ceasta 1062, 1094, 5; cesta 1087. np. ceasta 1091, 4, 6. gp. cluichi ceast 1061. cest 1078, 1093; quest 1072, 3. ds. bem da cest 1121.

Clascanna, canals. na c. do lionad 2008. cann, a lake or standing pool, a place always full of water, a deep ditch, a mire, reservoir, a cistern, vat, or great vessel: hence dirt, filth, mire, mud, puddle P. O'C.

Clé, left side. fora chliu 1937, 2499, 3039. left hand, d'a cli 1114. dia chli 2267: cf. ITS. v. 126. sciath . . . ar cli cach oen fhir CG. 74, 17.

Clóim, I overcome. rom-clo-ssa Ænias 1622, vincor ab Ænea vii. 310. roclos (l. roclois) 3192 (vicisti xii. 936).

Cloistecht, hearing, listening to. ns. ba hoirfided . . . cloisteacht 670. ds. ic c. cid robai and 533, 739.

Cobradach, bossed 1858. cobrad, f., boss: Ir. T. v. O'C. Mann. gusin cobraid moir medonaig, to the central boss MR. 300, 6: TT¹. H. 2.16, p. 348.

Cochlach, cowed, deep-set. ruisc cochlacha 349. chaidh asa chochul a chridhe, his heart jumped out of its sheath SG.

Cocertaim, adjust, amend. 3 s. cocerd 2305. con-certain, Contribb.; Laws.

Coimsingud, (1) fittingness VSR. Contribb. (2) determining, settling, power Laws. rogabsat c. don chomurdud, made a well-matched contest 995.

Coimthend, equal keenness. robai in cath a c. 2619. robai in cath i c. 2830. immthend, very strong Gor.

Cóir, f., right arrangement, proper condition, fitness. ns. in choir 940. coir 725. c. seolta 107. c. gaethi 205, 880. ds. a c. a seda

1311. as. coraighit coir a sealga 725. f. in SR. iar coir cheirt 3659. rodelb cach cooir com-lain 1102.
- Cóir**, right, just. ni coir damsa 613. ni bud coir 7. is ed as choir 436, 726. compar. cora 2841. coru 2763. coro 1162.
- Coisecrad**, consecration PH. gs. coisegartha 67, 1495, 1950, 2021, 3148.
- Combádud**, drowning, wrecking. ar c. 332. go c. 665. PH.
- Comdibe**, striving together with? robad ferr lim comdibi duib, I had rather ye strove along with me 2698. debe TT. 1399 n. Wb. 7^d10. For the use of do, cf. line 2482.
- Comdídnaim**, I console, comfort. pres. cons. nos-comdinand 1216.
- Comfhlaithius**, m., equal sovereignty. i c. 833. a comfhlaithius 2683.
- Comfhoicsigim**, I draw nigh. pret. 3 s. rocomfhoicsich 998. -idh 2478. -igh 2800. PH. ; Asc. cxxix.
- Comforcoimét**; equally observing. ic c. 734.
- Comlecun**, letting away together, fair start. ns. coimleagan 986.
- Comlúas**, equal speed 995. racing, Contribb.
- Comluige**, oath-fellowship, conjuration iar ndenum comluighi 3050. cf. iar comlugha fo Bachaill Isu 7 fo minnaib archena AU. 1101; FM. iii. 226; RR. 184; Contribb. .i. huan chommund .i. bochomlugu .i. hoélud ML. 44^d30.
- Comrún**, f., joint-thought, -idea, -secret, -design, -purpose, -determination, -marking. gs. gallia comruine crich 3180.
- Comshíntech**, prolonged, elongated, long-bladed.. claidmi comshintecha 1916. cf. eomshíned, continuation, prolongation PH.
- Comtromm**, equally-heavy, fair, even. gu comtrom 2133, 2997. Ir. Gl. 960; Ir. T. iii. 536.
- Comurdud**, competing, 995. Contribb.; CG. 253. t.
- Congaib**, f., seizure, collection. ba hurgna in c. airm 1911. is maith bar c. airm 2458. Gor. AMC. Contribb. (2). H. 2. 16, 943.
- Connedaim**? I guard, protect. imp. 2 pl. connedaid bar muru 2031. cf. connoidheadh, protection, care O'R.
- Corrici**, corice, conice, up to (acc.). corigi 302, connigi sin 610. Asc. xcv. coraigi sin 620.
- Cosnam**, contending, defending, winning. (fri). im cosnum 1759. dia cosnum friu 553. do ch. 992, 1070, 2560, 2724. aga c. 1249. ac c. 1717. co c. 1748. ns. 2763.
- Cotaigthech**, covenant - keeping, loyal. vs. cotaigtheach 1081: cf. cro cotaig, bond of league, Contribb. aes comchotaig nar nUlaib Tain LU. 56^b. comchotach duinni Tain LU. 56^b. For formation, cf. traig-thech.
- Cranda**, wooden 417, 9, 424, 431, 449, 463, 478, 498. MR. 28, y: 30, 8; 38, 8; Gor. Lm.
- Cuartaigim**, I go round, scan, reconnoitre. pret. 3 pl. rochuar-taigset 3138. Contribb. cuartaigis C. crislach in catha MR. 248, 21, do churtachud, to reconnoitre AU. 1398. marcsluag mor cuartaighthi AU. 1420. From cuart, f., quarta, visitation Contribb.; AU. 959, 992, for cuairt 972.

Cudtromaigim, I make equally heavy. pass. subj. 3 s. cudru-maighther 1094. ind 3 s. 1094. comthrommaigim Contribb. com-tromgud Ir. Gl. 903. Wtb.

Cummaide, shapen, shapely, at imda dono bar cæm sceith corcra cumaidhe 2461. Contribb.; TT². 727. fir chunnabhalach chumaite Sar-Obair 73^b35.

Cumasc, (1) mingling, mixing. (2) confusion. (3) encounter, fight. (1) a cumasc a namad 2292, 551. i cumusc fri araili 1039. i cumusc friu 549. arna cumasc 522. (2) rochuala in cumusc 3008. is e sin buaidrid 7 cumasc 260. (3) a cumusc na nGrec 542. Contributions: ITS. v.; RR. 147. (3) cumasc mor AU. 985.

Damnad, binding, subduing, d'a ndamnad and 1414, Ir.T. iii. 440; GJ. 506. It may be damnad, damnation.

Damrad, f., company, retinue, party. damraidh daghchalma na Tro. 2484. du damraid dein CG. 166, 2; Laws; RR. 141.

Dar lind. [atar-lim, meseems, Contribb. O. Ir. ata, da, inda. Mid. Ir. atar, dar, indar.] anddar linni 502. dar lind 2754. anddar lind ba he 618. anddar lat 1927.

Dedlaid, he separates, Laws. gid ed sin cena dedlaigh ar comain ort 354 grates persolvere dignas Non opis est nostrae, i. 600.

Deprecóit, earnest prayer, beseeching (deprecatio), ag. dibrigoit 147.

Derrtan, storm. ns. dearrtan 224. dertan Lec. Gl. dia diden for fuacht 7 dearrdan H. 2. 16, p. 335.

Dia, m., god. ns. dia 1225, 1798. gs. re delb ndea 350. as. ar dia nime 148. ap. ar dei nimhi 1376. dia ndeb 2673. dia ndeib 2953, 2969. dona deib 2904. np. dei, na dei 574 636. de 1302. dea 700, 817, &c. dee 1494. ap. fo deu 465. ar dea 2956. na dei. gp. na ndea 68, 678, 848, 1502. a deao 1025. dea 1184. deaa 1683. na ndei 2965. vp. a deo nime 1821.

Diamair, secret, hidden, retired, place. dp. a ndiamraib 1663. CF.; Laws.

Dian, swift, violent, vehement, præceps animi 2271. bliadain do i laim D. dein MR. 248, 3; Gor.

Dibairgim, I throw, shoot. pres. 3 p. dibraigid 2208. pret. 3 s. ros-dibruic 2135. as. dibrugudh 2832. inf. gs. dibraici 958. dibraicthé 1138. dibraichi 1994. ds. ac dibrugud 2217, 9, 3091. for dibrugudh 2807, 2861. dia dhibrugud 3146. ocarndibercud Ml. 26⁴6.

Dicheltair, cloak of darkness, invisibility, quod demit ab oculis Lat. Lives 8, p. x. focerd de co hobund in diceltair robai tairis 346. dorat dichealtair umpo 307. celtchair f. Lm. Contribb.

Díchumung, weakness, want of power. ni fhuil do d. 1257.

Dictanium, Dittany 3029.

Dídnad, solacing, consolation. ds. agum d. 810.

Dígand, unstinted, luxuriant, non-rarus Latin L., p. x. cotlaid for feor dighaind in fhasaigh 286. dóchum indfheoir díguind Three Hom. 34. Trip. fer-diguin Laws v. 466, 4; 468, 13; diguin feoir 468, 18; and diguin 466, 6—all mean grass preserved for winter pas-

turage : later 'firm, steady.' cf. re digainndechta a dutchasa, from the native dignity of his tribe. MR. 258, 12.

Díl, end (.i. críoch P. O'C.), O'Mulc-fate RC. xiii. 120. bud e sin ar ndil ar ndis 840: cf. gan dil a sainti do, without ending his lust for MR. 250, 18. bid maith dil M. de, fate CG. 96 u.

Dlíu, f., deluge. co ti in díliu 2966.

Díllat, f., cloak, covering. eoch-díllat = phalerae 2112. echdíllad 2162. cona díllait 722.

Dílsigim, (1) I make over to, abandon to, cast off. (2) appropriate, secure. (1) pret. 3 p. rodhílsighset 574, 3167. (2) past subj. 3 p. co rodílsigdis 1697. (1) rodíulsat 7 rodígilset tusa MR. 296, 5. air rom-dílsig-se mo ri H. Min., p. 44.

Dílsiugudh, abandoning, forfeiture. ns. dílsiugudh 2929. ds. dia ndílsiugud 2042. do dílsiugudh 2975.

Dín, protection. ns. ní fhuil mo din 456. do din 579, 581. ar ndin 585. as. rosiacht din 2124. nach fuaratar a ndin 2470. ní fuidbea do din 3174.

Díprocóitech, prayerful, dispirited. np. díbrigoitich 2190: cf. atáim dúbach dobrónaich díbrogoidech domenmnac a ndubaige 7 a ndogaillsi MS. Mat. 535; PH.; Lm.

Díth, loss; scarcity, want, need. ba díth in fiadhnaisea 587. cf. díth ana, scarcity of provisions O'D. Gram. 361. Rinn e cuideachadh d' ar naimhdibh | Gun robh díth commandaidh oirne Duncan Ban M. ed. 1892, p. 18, l. 6. need, want Donlevy's Cat.

Díthrub, desert, wilderness. gs. díthruib 862; isin díthrum 863. as. isin díthrum 1666. dp. díthrumaib 1665. fon díthrub, to the desert Tur. 110, c, e.

Dítiu, f., protection, defence. ns. ditin 1682. gs. sciath dhitin 1775, 2385. as. in bail a fuigbeaditen (so PH.) 579. di-em, tueri Asc. xlv.

Díugaire, shouting. ds. ac digairi 1234. ag. díugairi 3109. fem. in Goed². 14.

Dlúthaigim, I mass together, put close to, press. pres. 3 p. dluthaighid 935. pass. pres. 3 p. dluthaigter 221. Lm.

Do-agim, ? I drive. rothaigir 2816.

Doberim, I give, place, put. doberat a laim fri, they avoided 137. cf. dobheir dearna fri dubhailcibh, he renounces vices K. s. dearna.

Dochair, mischance, trouble, ns. na rub lagad gach dochair fodgebar 296. ní hanaichnid damsá dochair d' agbail 1254. as. gan dochair 2343. gs. fri fulang gacha docrach 281.

Dochuaid, he went (di-co-faeth) cinus docos acusam arin Trae, how they prevailed against Troy 406, 476: cf. docoas for, was overcome *Ériu* ii 152. dochuatar = adchuatar, they reported 2715.

Do-edragana, impenetrable 2015: hence doi-edrána K.

Do-gní, I do, make, used passively 243. doronsat 2347.

Do-imthechta, impassable 1296.

Doinenn, f., bad weather, storm. aimsir gemridh 7 doininne 704. i n-aimsir doininde moire 797: cf. Z²778^a. Doinenn mor isin bliadhain sin AU. 974. Fliuch doinenn mor 1037. Doinenn mor i nErinn 1094. Fliuch dhoinenn mhor 1107.

Domain, (1) deep, i nglind domain 1949. (2) depths. i ndomuin in mara 257.

Do-maisech, unbeautiful, ugly, unseemly, discreditable 1580.

Domenmain, dejection 1043. cf. domenmnach, dispirited, dejected CG. 42, 21.

Drésachtach, crunching. roclos dresachtach 2488: cf. Wtb.

Dresdernach, grinding, crashing, crunching. roclunti dresdernach 176.

Droch-, bad, evil, ill. drochchiall, careless, senseless behaviour: folly Laws; O'Dav. 1000. is mor in dasacht 7 in droch[ch]iall duib 2251. leig as in drochcial fora tai 576. cf. Ir. T. iii 440; SR. drochmenma, melancholy, is coir duit snim 7 drochmeanma do dichar uait 691. ar ised dichuirfeas snim 7 drochmenmain 693. drochricht, evil shape tangatar ardi bais 7 drochreachta do T. 3160.

Druine, f., shrewdness, skill. ar do druine as do gaisgidh 2842. Gorm.; imm-druine SR.

Druinech, f., embroidress. dobeir do S. druinig (sic l.) maith 1031. Wtb.

Dúabus, gloom, foreboding; disaster. ba trom sceo nemi 7 aingceoil 7 duabus for sluaghaib Rudulta 2481: cf. TT¹. 1496: fair a chol 7 a dhuabais Sil. Gad. 242. gan fhirduabais, without inflicting oppression MR. 294, 15.

Duaibsech, obscurus, horribilis Asc. lii.; ominous, dire ITS. v.; savage Ag. 6781. a hindaib colg nded nduaibseach 2491.

Duba, f., gloom, anxiety. PH. dei in broin 7 na duba 1299.

aidh[igh]echt na duibe, the hospitality of the malignity AU. 1407 y.

Duim, clearness, shining mass, clear water? oc snamh for duim in inbir 1471. Duim .i. doib nó rim ut est dlomthar derbdluim (leg. duim?) di créith cain srothaib .i. raiter ní doib ar aná 7 rl. no abair rium co deimin doréir in miadh thaithneamhaigh. duim, i.e. water? or quantity; ut est a great mass of white clay is massed together by streams, i.e. a thing is called doib on account of brightness &c., or tell me truly according to bright honour O'Dav. 749. There is a word doib .i. deogh 'potus' Dúil Laithne 82. Edmam ar ndoib .i. eabam ar ndeogh 'bibamus potum nostrum' Dúil Laithne 195.

Dúrais, f., house, habitation. cona fedatar durais [sic l.] dia mbethaid 225. duras .i. adhbha no áras, 'a house' O'Cl. rofhitir cach dúrais dia carait, each knew the residence of his friend, Cor. (Mug-éime). roboi dúrais lim beos Im. Brain 290, 9. doimchellainn mo dúrais 290, 8. dom durais 290, 11.

Dúthaig, hereditary. PH. ac fegad a n-atharda duichi 61.

Dúthracht, f., wish; good will. acc. s. (for nom.) duthractain 697. ar duthracht 698. gs. duthractan Ml. 55^a17.

Eburnete, adj., ivory [do ébuirnn Al. 593] 1452.

Echtarchenél, foreign race. dp. o echtarcenelaib 1564, 1963. gs. as adj. do fhir echtrandcheniuil 2905. in fer echtrandcheneoil 1590, 1. echtarcheniuil 2906.

Echtarchian, far, foreign, far-distant. Asc. lxxviii. fona crichaib echtarcianaib 230.

Écendáil, f., necessity, distress K. ns. egindail 1571. ní hegendail 1574; cf. Ir. T. v. dob usa leo gach eiccendáil d'fulang inas bádad da mbreth CG. 258, 15.

Ecuibde, want of harmony, discord. rofhas eguibdhe mor 3094: cf. cuibde Gor.

Eigmech, crying, screaming. iachtach 7 eigemeach 7 mairgneach in tšloig 529. from égem Wtb. Asc. lxxvii. PH.

Eim, em, prompt, ready, quick. Asc. lxxvi. ba hemh 1477. claidmi emi CG. 162, 15. act tic cach a anam em 124 y. co heimech, readily MR. 14, 5.

Eis, es, track, trace. Wtb. tic dar a n-es 2880: cf. anais dia es Hy. ii. 53. tara n-eisi, in their absence(?) AU. 1011. ara eis, after him 1345; Ir. T. v.

Eitim .i. baoghal P. O'C. ní riacht cehtar de eitim gona for araile, neither got a chance of wounding the other (sic corr.) 3129: cf. rucsat da eitim edtroma firluatha i certcomdail a chele, they made two light and rapid springs towards each other MR. 266, 15. do gabail etma for B., to get a chance at B. Lm.

Ellach, trappings, belongings, stuff. doberait a n-eallaigi dochum a tented 270. berid na T. a n-ellaighi uile leo 'na longaib 848.

Ellmugud, ullmugud, preparing. ig ellmugud a l-long 851.

En-chendach, f., [.i. cochallen, the comb of a cock O'Cl.] bird-skin, talaria, bird-gear, bird-plumes. as. encheandaigh 766. gs. gabaid

a luirg n-encheandaighi 767: cf. TT¹. 258; Dá Derga.

Enech, face, honour, hospitality. ns. tucad enech 49. gs. ac denum a enig 3117. as. co cosnad a enech 2203. dp. for inchaib a tigernadh 2494. robai aigid im inchaib fris, towards him, meeting him 2857. is béim ar inchaib na hatharda, it is treading in the footsteps of thy fathers MR. 302, 1.

Enechgris, estimation, honour. gs. fer enec[g]rais 1269. Laws.

En-gaile, bird of valour. adraig a engaile 2567. roerig a bruth miled 7 a en gaile fo foluamain uasa MR. 32, 9. atracht en gaile 7 gaiscid ind CG. 188, 15; TT¹. 600; Trip.

Er, intensive particle Asc. lviii.

Er-chomair, an opposite situation, ds. ina urchomair 2433. Contribb. Lm. 1870.

Er-eclach, perterritus. uir-eaglach 1796.

Ergabaim, 2 fut. 3 s. baile i n-ergabad 131. I have nothing to cast light on this.

Ergna, famous. urgna 1557. PH. comp. int en ba heargnu dib 2984.

Ermaisim, ermaissim, I attain; hit, have time for. PH. uair ní rourmais 182. is ann sin rohúrmaised acosum ar ænchomairle MR. 314, 13. inf. ro pad urmaisi airig 192, 2. d'urmaisi ar æn comairli 314, 15; TT². 1099 n. rohurmaised ar D. do dirgud, it was resolved that D. should rule MR. 100, 5. dohurmaised sén, prosperity was ordained 106, 7. From ar-midiur; niirmadatar Wb. 5^b2.; Asc. cccxciv.

Ermainsnech, hitting, attaining, successful, resolute. o imrum urlum urmaisnech 208. CF. ; AMC. ; Oided Mac nUsnech 417 n.

Ermór, the greater part. ns. urmor 2048. co n-ermhor AU. 1162 ; CG. 8, 1 ; 16, 11 ; TT². 829. urmhor CG. 34, 16.

Eross, stern, poop. ds. i n-arus 877. a hearus 1839. as. gebid erus na luingi 'na laimh 2410. Asc. lviii. ; Arm. 189, 2 ; Hy. vii. 57 ; AMC. tecam for culu ar se 7 na himpan in curach acht bid a erais reme ar na roariget teched dun LU. 256.

Escor, fall from a horse. iarna esgar 2839. O'D. M. do escor cor bo crolighi bais do AU. 1003 z. M. do escur co robrised a choss AU. 1008. don escar sin 1201. d'escar ar toitim do d'a eoch fein 1297. d'esgur 1341, 1360. rohescrad, was thrown 1104.

Eslind, danger. ds. as gach eslind 619. Asc. lxi. ; RR. 132.

Eter, it is possible, possibility. v. Laws, sub fetaim. mata don tshlog neach lasin eter in tarb-sa do chosnum 1070. ni hetear le tiachtain isin tinol-sa 1170 : cf. cani setar latsu, art thou not able GJ. 564. connarbo eter leo a ngluasacht GJ. for 1903, 465. da mud eidir lat mo tsarugud notigfinn doit Laws v. 276, 2.

Fácabaim, I leave. dofacaib isin tulaich 1443. used passively : cf. TT¹. 1118, 1141.

Faebarghér, keen-edged 2371.

Faeburda, edged 2013.

Fai sin, thereupon, at the same time 651, 890 bis ; like that O'Cl. ;

in that way Im. Br. 67, 25. O. Ir. fosodin.

Fáiltigim, I rejoice at, welcome. pret. 3 s. failtigis 1425. 1 p. failtigsim 428. MU. ; PH.

Fainde, f., weakness 77. PH. ; BB. 19^a15.

Fairiugud, perceiving. gen. fairiugud 164.

Fasaigim, I lay waste. fasaigh (?) 2783, fasaich M^aA. leg. rosaig ?

Fedan, pipe, whistle 173 ; hollow pin Ag. 7600 ; yoke Wb. 16^a16. fer feadain, piper O'Cl. ; circle, hoop, or ring P.O'C.

Feidmnermtmor, mighty in effort, service, enterprise. fedmnermtmhar 1850.

Feis, fes, sleeping. gs. ar imga-bail feisi 1666.

Fell, f., treachery, (often to a guest). fri feall furri 788. AU. 1026 y, 1227, 1310. ar ndenum feille da muinntir fein air 1328, 1388, 1395 n.

Fellaim, I act treacherously to, (for), pret. 1 s. rofellus 2906. 3 s. rofeall-samh orumsa 80. VSR.

Fén, self. Priam fen 37. foden 903. fodhen, ni dom dheoin f. 824. buden, e b. 905, 1364, 1575.

Feochrach, fierce. na cenela feochrach-sa 803. 1. feochracha-sa ?

Feochraigim, I grow fierce. pres. 3 s. feochraigid 935.

Feolbach, m., flesh-cutting, flesh meat. dogniat feolbach imda 110. feolmach K.

Feora, f., bent, bent-grass, links. forin feoraind fallain 1524. P.O'C. gives nom. (which he apparently confounds with 'shore') an fheora, gen. na feorann, dat. ar an bfeorann : cf. feóirinn O'D. feorann .i. faithche O'Cl. feorna .i. semenn

- Corm. s. itharna. feornin, rush-
let Ag. feóirnean Sar-Obair
231^a22.
- Feranus**, farm, property, estate
O'D. co tuc a f. do E. 127.
- Ferenn seóil**, m., mast. ds. do
feren seoil 1125. isin feren seoil
1131. fern siuil Lm. ci.; Hogan,
Gr. 108. breisim na fern siuil
TT². 868; TT¹. 1416.
- Feta**, brave, generous, brilliant,
heroic P. O'C. cona cathbarr
feta fororda fuirri 1957, 3038
Ir. T. iii. 574: cf. flaith feig feta
foistinech MR. 182, 7.
- Fetgaire**, whistling sound. ns.
fedgaire 2489. TT¹. 2009. ic
fæidib 7 ic faed-gairi, shrieking
and howling MR. 230, 20; Ir.
T. v.
- Fetugud**, whistling, for fedugud
490.
- Fo**, used for im. robidis fo lamaib
na miled 1063. imna cairgib-sea
2603 = fo cairrgib 155. fo mu
mac-sa .i. im Pallas 1874, 1923.
roindis doib inni fa rainig 2378.
adnaghaidh na Tro. co maidin
fon dunadh? 2883. common in
later part of AU.
- Fodbugud**, stripping, despoiling.
iarna fhodbugud 3196: cf. ni
fodbaiged fannraigi, he did not
disarm feeble men MR. 302, and
the gloss on BB. p. 477, fodb .i.
gearrad no teasgad. fodb Ml.
22^d2, LU. 62^b4.
- Fogeal**, almost white. ate seme
fata fogeal 1929.
- Foicsigim**, I draw near. pres. 3 s.
foicsigidh 2539.
- Foill**, slowly, stealthily. co foill
179, 509, 630. cid foill, stealthily
Three Frag. 26, 2. Trip. Sar-
Obair 308^b33.
- Foilliugad**, slow retreat. rosgeb
foilliugud 2333. vestigia impro-
perata refert ix. 797.
- Fo-ind-fethmech**, little heeding,
attending, recking. np. foind-
methi, reckless 2013: cf. Lm. 2455,
2533, 4, 2649.
- Fóirim** (fo-riuth), I succour. pass.
pres. subj. 3 s. mine fhoirther 3114.
- Foithre**, woods O'Cl.; K. dp. o
fhotrib 830. fo fotrib CG. 58, 17;
60, 5. o inis foithreamaigh, woody
MR. 104, 7. ba mianglacad
mogad ar fandslataib foithremla
fidbaidi ga follseccadh 238, 3.
- Follumnugud**, m., ruling. oga foll-
umnugud 1237. Laws; PH.
- Foluaimnech**, volatile, unresting.
batar foluaimnecha na ruisc 1687.
Silva Gad. 242: cf. eadarluaim-
nech MR. 230, 16. ic foluaim-
nig 230, 21.
- Foluamain**, hovering, fluttering.
for f. 1133, 1174, 1279, 1975, 2597.
ic foluamain 3162. from fo-lú-ur,
I fly Al. 597. rel. 3 s. fólúthis.
Asc. clxxix.
- Forar**, finis Ml. 56^b46. end, top,
summit Lm. W. goror. sech
fhorar talmun 1466.
- Forbáiltius**, m., great gladness.
as. dobera forbailtius 694.
- Forbisech**, prosperous, of good
omen. 7 ag Tirdaib 7 ac Troi.
ba forbiseach 402. Prof. Meyer,
Contribb., reads for bisech (two
words); but cf. conad de sin
robroghsat na bruige borrfadha
ainbisigh: hence it happened that
the rough unprofitable farms be-
came productive MR. 100, 15.
- Forcléthe**, m., prime of wood Atk.
Intro. BB.: wild blossom? ba
cosmail ro forcleithi cailli cete-
muin 1926. cf. ba cosmail fri

- cleithe cetamain no fri sian slebi
cechtar a da gruad H. 2. 18,
187^a1. Ir. T. v.
- Fordal**, error, staying. .i. seach-
ran P. O'C.; O'Cl.; Gor. fordal
conaire 194. for fordul 1236.
- Forécen**, f., great violence. d' [fh]o-
regin 2437. cf. ni ar forecin Al.
898. PH; Laws.
- Forgarb**, exceeding rough. co
forgarb ainsergach andiardha
1345.
- Forgránda**, very horrible, hideous.
ba forgranda in conair 1296.
- Forloiscthe**, enkindled, blazing.
n. dual. a crais forloiscthe 489.
CG. 154, 12, 156 u, w.
- Forlond**, oppression, excess. cor'bo
forland 2970. PH.; Lm. cf. an-
imm-fhorlann Wtb. rob forlann
MR. 246, 19. overpowering GJ.
564.
- Fórned**, urging, thrusting; rushing
motion. f. na long 180. O'R.;
Colossians ii. 18. Bha fóirnead
aig Mùr gu daingean, Cumail
aingil risna Fràncaich Sar-Obair
344^b41.
- Forniata**, desperate, furious. ba f.
3048. co forniata, valiantly MR.
214, 7; PH.; K.
- Forraigim**, I overwhelm Ir. T. v.:
hence inf.
- Forrach**, overwhelming, over-
matching, attacking, oppression.
aga forrach anis 259. o'dconnaire
Ænias Daireth do forrach do
Anteallus 1116. .i. foirneart O'Cl.
Farrach, violence HS. an un-
governable fit P. O'C. killing,
slaying, slaughtering P. O'C.
attacking ITS. v. coraibe f. fir
da foighren, as much as would kill
a man MR. 286, 3: cf. doberad
ar forrach 7 ar imarcraid luid 7
lançablaid 318, 6. forrach 7 fort-
cead 7 fergdichracht na feinned
238, 4.
- Forrán**, assault, oppression. ns.
forran na tonn anuas 246, 260.
onfall TT¹. 821; SR; Gor.; PH.
LL. 9^a2.
- Fortail**, strong, predominant, vic-
torious 1251, 1815.
- Fortrén**, very strong 1018, 1098.
- Fosad**, habitation. dia targa [do]
fosud-su a n-Etail 1877. O'D.
rogab fossad, landed CG. 48, 5.
- Fossud**, steadfast, stable, steady,
placid, a fhlaith fhiren fhosadh
1850.
- Fot**, length. ns. is e fod 980. ds.
ina fat 418. ara fot leo 1157. as. ?
a fot fairgi, away to sea 2986: cf.
K.; and the colloquial phrase, a
fot Erenn, far, very far: cf. ar
fud Erenn CG. 212, 3.
- Fót**, m., sod, land, soil, glebe
P. O'C. do cuingidh in foit bic
1578. fod .i. in t-indat, the place,
the farm O'D. Laws v. 362, 11
(where tr. 'increase' = tintud).
etir fot 7 indngram, both lands
and crops v. 360, 21.
- Frecra**, answer (fris-gair). fem. is i
fr. dorat Æn. 1253, 1259, 1844,
2692. mas? is e frithalum frecra
410. fer a freagra 1072. dia fregra
1076. darochtar uli do fregra na
bagi sin CG. 74 w.
- Fregart**, id. ds. aga fregairt 811.
- Fretech**, forswearing, final renun-
ciation, vow (fristongaim) Laws;
O'Dav. 998. dobeir fretech 1123.
- Frithailim**, I attend, minister.
pres. 3 p. nosfrithailt 2864. pret.
3 p. rofrithoilset 842.
- Frithalem**, f., attending to, pre-
paring. ica fhrithalum, observing
him 2623. ac f. a tighi, supplying

- his house 1727: cf. ara ritholmu, for his supply CG. 50, 6, 7. ica fritholum dona muraib, assisting him from the walls 2233. do frithalum P., to engage P. 2539: cf. in mesargain 7 in fritholum tucsat D. fri D., repulse CG. 188, 10; 253, 28. dobeir frithailim fair 2622: cf. ni fhethar frithalum orro, they cannot be resisted MR. 156, 2. fri frithalum catha 1861. ac frithalum in catha 2058: cf. LL. 128^b2, 256^b12. is e frithalum frecra dorat A. for D. 410?
- Frithalmach**, attentive, alert, wary. batar fiamaigh frithalmuaigh 2064.
- Friithe**, thing found, a waif O'D. ba fo leo in frithi fuaradar 360; Ir. T. iii. 541. Ir. T. v. Laws.
- Frithorcun**, f., harassing, hurt; offensio. Asc. cxxi. ns. frith-orgain 1750.
- Fuabartach**, attempting, assaulting. as. trethan trenfhuabartach 2147.
- Fuadach**, driving a vessel out of her course McA. dobeir in gæth 7 in sruth fhuadach forin luig amach 2596: cf. 'G a fharr-fhuadach as àite Sar-Obair 50^b13.
- Fualuscach**, m., grove, virgulta Aen. iii. 23. ns. 66. fon f. 76; Wtb.; RR. 177; Asc. cccxlii.
- Fuar**, I found, got (pf. of fogaib). 1 s. nach eg dofhuarus 2602. 2 s. fuarais 689, 1427; dofuarais 1375. 3 s. fuair 128; ni fhuair 1075, 3139; nach fuair 2006. 1 p. fuaramar 430. 3 p. fuaradar 360, -tar 2699; dofuaratar 449; nach fuaratar 2470.
- Fuat**, m., bier, Lec. Gl.; O'Cl. ns. co tugad for lar in fuat 2706; ni d' [fh]uaidh 2899. as. gosin fuat 2705. CG. 210 z; MR. 316, 14.
- Fuataigim**, I seize, carry off. pres. 3 s. rofuaidgend 2858. Wtb. K. Laws.
- Fuilechda**, bloody. fuilechdha 914.
- Fuiltech**, bloody. lanfhuiltech 2491.
- Fuilide**, bloody, blood-red? a corp fuilide 523; 7 se croda fulidi 589, 614.
- Fuilred**, blood. isin fhuilredh 1053. fuillriud LU. 109^a.
- Fulangim**, I endure, bear: allow, support. pret. 3 p. conar'fulaing-set 1884. pf. dep. 3 s. ni forlangair do 2144. inf. fulang. ns. ba handsa fulung 2570. ds. do f. 194; fri f. 281; ica fulang 554. gs. fulaing, used as adj. nir'bo fulaing duind (MR. 162, 10) 554. nir'fulaing do A. 2255.
- Fur**, watching for, preparing for, awaiting. i fur in catha 2422. a fur in chomraic 2941. PH.; Laws.
- Furachair**, watchful, wary. fureachair 991. co. f. 1099, 1113. co fuireachair 2539. np. batar fuireachra 2063.
- Furechrus**, m., watchfulness. ni fuil f. ac æn dib 2081.
- Gabaim**, I take (stem often geb-). gabail oraind ar eigin a n-Edail, to get the upper hand of us by force in Italy 2252: cf. ar na ragba form Ir. T. iii. 241, l. 199; ITS. i. Index; Táin LU. 56^bz. amal dogabad fair 1449. ni duilig gabail againd, to help us 1860: cf. LL. 284^a2.
- Gaillim**, storm 101; in g., 728; Three Frag. 72, 2.
- Gabálach** 2486, invading, conquering.
- Gád**, danger, peril; want. is gad mor ic lucht in choblaig 1270. Doeirich gadh mor 7 guasacht Celt. Rev. iii. 18, 26; Gorm.

Gadrach, withes. ns. dogni gad-rach 244. selan gadraigh, rope of withes Im. Br. 67, 33; 70, 19: cf. gat AMC.; Féil.; Laws.

Gairm, calling, name. do gairm 783. legid tri garmand fair 2656.

Gallia, pillar-stone. adchi gallia comruine crich 3180. Gall, pillar-stone Corm.

Gainmide, sandy. in caemtracht gainmide 1475.

Gann, difficult, bitter. ganngæth as cach aird (sic l.) 226. gann i. goirt no docamhlach O'Cl.; O'Mulc.; P. O'C.: cf. ric in gilla gusmar gand LU. 6^b10. gnim ngann SR. 3219. gand gæth glas Ir. T. iii. 48, 15; but the reading may perhaps be gan as in text: cf. sian-gan na suainem = sian-gal inna tet, scream, shriek TT¹. 1420, Index. gal, puff, breeze ITS. v. 118, n. 6.

Gasrad, f., bachelry, company of striplings. ns. in gasraid 1152: cf. gasraid grimarnaid glanarmach MR. 144, 5; Gorm.

Gégda, stripling, youthful. in gasraid gegdha sin 1152.

Gelán, lightning. tene gelain 102. an tene gealan 225, 729; Ann. U. 1056; MR. 112, 21.

Gemm, gem. do gemaib 374.

Geránach, complaining 1213. Lm.; PH.

Gésca, m., branch, twig. ns. gesca, gesga 2690; gesgda 1265 (nom. and acc.) 1286. as gesga 1232, 1353, 1840; gesca 1354. gs. do iarraidh in gesgdha 1276. np. gesgadha 1547. TT¹. 248. np. gesci Im. Br. 5, 8. ap. nobered araile gesca dina buaib RC. xxv. 20.

Giallaim, I lash, scourge? rogialla gail 7 gnathengnum, whom valour lashes 2513. rogialla gail 2572. cf. taibr dasachtaig da ngialland a gal TT¹. 1980. fuil aidhe rogiallathar gail, bloodshed by a cow owing to her fury Laws v. 152, 3. da ngiallunn a gail mearucht, owing to her fury v. 154, 13. in adh da ngialland a gail merachta, the cow excited by her fury of madness v. 154, 11.

Gin, m., mouth. as. fo gin gæ 13. gp. cet gin 1409. in gach gin 1409; Trip. Féil.

Giús, m., fir. gs. bili giuis 173. Ir. Gl. 560, 3.

Giúsda of fir, 2021.

Glac, f., hand, grasp. dp. asa glacaib 155. oca taithmech de cona glacaib 493. lan a glaice d'fhogadaib 2655. quiverful: cf. glac saiged, pharetra Ir. Gl. 214.

Gleó, m., battle, conflict. ns. in gleo sin 2830. gleo fichda 2276. as co feram gliaidh 1071; focerdaid gliaidh 1097, 2505. co rochuirim ar ngleo 2773. ds. as gach gliaid 195; isin gliaid sin 2263, 2827: cf. re mandar na morgliad MR. 194, 6: toicthi na ngliad 242, 1.

Gleten, f., strife, battle. gs. is cuindchidh udra 7 gledin 752. Ériu i. 42.

Gnáthengnum, wonted dexterity at arms, valour 2513.

Gnodaigim, I win. pres. 3 p. gnodh-aight 2814. doghnodhaighe me, I won, H. 1, 10, p. 4^b. I succeed, prosper, gain, or profit P. O'C.

Golgaire, shout of weeping. rochu-laid Æ. in golgaire 1401. doch-laid in gairguba 7 golgairi 528. golgaire Fraich McFidaigh H. 2, 16, p. 655.

- Gor**, pus. glanaid a gor 7 a om asa rosc 175. ds. in Wtb. Ir. Gl. 255: cf. Atk. Introd. to BB. p. 15.
- Grád**, grade, degree; rank, order. gs. fer grada, officer 2098: cf. aes grada, nobles Im. Br. 66, 5. ap. sirgrada 2090. dp. ina gradaib, according to her rank 1627: cf. dochuaidh fo gradaibh, received Holy Orders AU. 1105. le gradhaibh flatha, with the office of a sovereign L. na gCeart 70. fer gradha, confidant AU. 1274. aes grada fein, own retinue 1291. aes graidh do eibiltin 1048. minions, 1187, 9. aessa grada, trusty officers CG. 62, 3.
- Gráin**, horror Wtb.; PH. as. co ngrain 487, 532.
- Gráindecht**, horror. ns. grain-deacht 1508.
- Gredan**, m., turmoil, tumult, exulting shout. as. gredun 179; gredan 3008. ns. gredhan 2783; gredan 1987. CG. 86, 26; 178 y; Ir. T. v. 813; Ag. adj. grednach, piercing. an nuair gairguil grednaigh CG. 96, 3. Sar-Obair 26^b19, 151^a32, 155^a34; 148^b29.
- Gréssaim**? I urge on, stimulate. co ngresaid (sic corr.) 1113. Wtb. PH.
- Grinnel**, bottom (of sea, lake, &c.), gravel. as. co grinell 1395. CF.; K. Sar-Obair 330^bz.
- Grianbrug**, in pl. Elysian plains, Elysium; underworld regions generally. dp. gusna grianbhrugaib 1199. i ng. 1259. isna gr. 1326, 1338, 43, 1394, 1422. ap. gur' riachtatar grianbruigi 1416. tr. 'gravelly hillocks' Ag. 6257; but cf. tússu i ngrianbrugaib Parduis SR. 1868.
- Grucach**, wrinkled 1686: cf. grucán-ach Wtb.
- Guinech**, having wounds, causing wounds 2486. londghuinech 2494.
- Iarcian**, a remote aftertime, distant future. co hiarcen 1936: cf. co hetircen Ir. T. iii. 199, w. Im. Br. p. 5, 10.
- Iarfaigim**, I ask, inquire (de); [iar-mi-fo-siag]. pret. 2 s. ro-fiarfaigis 666. 3 s. fiarfaigis 901. rofiarfaig 404, 8. roiarfaigh 1317, 1332, 1404. inf. fairfaigid 714.
- Iarmairt**, f., consequences. ni maith a iarmairt duib 1742. Wtb.; K. a iarmairt da aicmedaib MR. 116, 16. ni dat comedaig inill iarmartach-su d'Ultaib 170, 17.
- Iarn**, iron Asc. lix. ds. do iarund 1268. an iron instrument: cf. Laws. Trip.
- Iarnaide** [iarndae GJ. 507], adj. of iron. tor iarnaide 1398. guth iarnaidhi 1409. subst. rochuirset iarnaide a n-arathar i n-armaib catha 1764.
- Iarrait**, I ask, seek, wish for. pres. 2 s. iari 1594; iarri 1653, past subj. 3 p. co roiartais 1543. inf. iarraid, seeking 630.
- Idna**, weapons .i. gai Coir. An. 121; Asc. cvii. ap. rogabsat a n-idhna catha 2478. cf. conuargabthar hidna arda, Alex. 9. tucsad a idna catha os aird, they raised their standards CG. 154, 14. aridnaib a n-árd-chraísech. MR. 184, 9.
- Id-naicim**, I give, lead, escort Lm.; VSR. pass. subj. pres. 3 s. co rohidnaicthea 2676. inf. idnacul. dia n-idnacul 2092. dia idnacul 2686. do idnacul P. 2712.

- Ilec**, oak. dp. fona hilicib 1806, 1827. Asc. lxxx. inna trosta ilecdi Sg. 33^b7, 9. innolecdai taiblide with oaken boards ? SR. 4304.
- Imaithber**, m., counter-reproach. bai aithber imaithber (sic l.) 2886. roboi tra aithber immaithber oca muinteairsium M. Uilix 236 and Index ; Trip.
- Imchoimét**, guarding. aga imchoimet 110, 2294. ic imcoimed in chuirp 2680.
- Imchor**, bearing, carrying. marbaid fer imuchair airm R., armour-bearer 2101 : cf. a fher imchuir Lm. K. 68, 16.
- Imchorthaid**, bearer. ns. airm-imchoraidh 2679. cidh umar' leicis h'imarchoirthidh do ec ? why hast thou let thy bearer die ? Lm. 105.
- Imdemin**, uncertain. is imdemin in raed e in comrac 2911. leg. indemin Laws i. 186, 1. cid indemin, though it (the matter in dispute) be uncertain Wb. 9^a18.
- Imeclach**, terrified, very timid, sore afraid. np. imeclaigh 163 : imeglaig 179 : cf. immecal GJ. 507.
- Imfholngaim**, I effect, cause, sustain. pret. 3 s. conar'imoilg a anal 2329. (im-fo-long-) Laws.
- Imgabaim**, I avoid. pret. 3 p. roingabset 1461. Wtb. inf. imgabáil. ni ar t'imgabail 813. ar imgabail feisi 1665. for imgabail Æn. 3064.
- Impide** (imb-shuide), intercession. o roeimidh A. impide for Laitin 1660.
- Imrádud**, m., meditation, thought, resolution. ns. (for as.) cuir uaid int imradud 801. np. robdar imda a himrait 874. dp. forna himraitib 1158, 2778.
- Imráitech**, full of thought. ba snimach uireglach il-imraitech 1796.
- Imrim**, f., going about, riding. ac imrim each 1551. Trip.
- Imrind**, pointed, furnished with points. da sleig aithi imrindi 1956. Wtb. has 'spear (?)' v. Laws. cf. in errid alaind imrind MR. 78, 6 and reff. GJ. 524 ; Ir. T. v.
- Imroll**, error, straying ; miss, mistake. ni telgidh urchur d' (leg. n-) imruill 2833. romarbsat a n-imrull, they had killed in error Ag. 7872. oir ni tabarthur urchor n-imraill do cechtar dib MR. 278, 14. urchar n-iomroill, a false throw ITS. v. 162, 1.
- Imruagad**, m., attacking, rout ; flight ? adnaidh 'san imruagadh 2846. K. ar im., on an encounter AU. 1383. defeat 1398.
- Imrusgal**, wrestling ig imrusgal 1419.
- Imscáilte**, dispersed around, resonant, far-reaching. as. guth n-imscailti 2955.
- Imscothad**, lopping, hewing, trimming. arna imscathad 173. TT¹. ; Wtb.
- Imslán**, quite whole, scathless, doroised do muinteir imslan chucad 301. tusa co harmda 7 co himlan MR. 308, 8 ; SR. ; Gorm. ; Trip.
- Imsnímach**, very distressed, anxious. ba bronach i., 59.
- Im-suide**, obsession. ds. a n-imshuide forro 2066 : cf. i n-impudiu Wb. 9^a10. a n-impusuid Ml. 43^b10. hund impudiu Ml. 106^b2. ni ho imsuidiu impu on Ml. 123^b9.
- In**, interrogative particle = Latin -ne Asc. lxxxv. in fetarais 802 ;

- in n-ed 793, 1246. in . . . in, utrum . . . an, in dul leo no in anad 597. in sith no in debaid 1838.
- Inchosc**, indicating, pointing out, marking out, instructing. gs. is relta inchoisc eolais moir 604. Asc. ccxlix. : cf. O'Dav. 1141; Laws; Hib. Min.; GJ. 426, 507; Ir. T. v.
- Indlaim** ? I wash [feet] Lm.; PH. pres. 3 s. indlaidh a lama 1819. Wtb. indlaidh ?
- Indile**, cattle. np. is aigi robatar alma 7 indile 1705. dona hindilib sin 111.
- Indlobar**, diseased, weak. 7 se indlobar don guin 2646.
- Indossa**, now Asc. xc., cxviii. an-nois 2979; anosa 166, 217; annosa 588, 1620, 2664; annossa 895, 1170, 2590.
- Ingelt**, f., grazing, feeding, food. ds. ag ingilt fheoir 274. for ingilt 1703. CF.; Trip.; Ir. T. v.
- Ingenrad**, f., girls. in ingenraidh 2834, 5; 1664. Wtb.
- Ingnad**, unknown, wonderful 69, 634, 1091, 2420. ba hingnand 431. Ir. T. v.; PH.
- Innilt**, f., handmaid. np. rofrithoilset a hinailte 842. Asc. lxxxvi.; Ir. Gl. 25; PH.
- Inráithech**, wretched. ba gaibthech osnudach inraithech 850. Plunket, sub voc., gives anroidech as = miser : cf. anroidhtech O'R.
- Intliucht**, m., intellectus, sense, ingenuity, cleverness. as. rochualamar t'indleacht 363. for derivations v. Ir. Gl. 734; and Laws; Asc. cclxxviii.
- Intochta**, fit to be gone, to be gone. is intochta le 605. O'D. Gr. 274; and examples in K.
- Lagad**, m., act of weakening, weakness. na rub lagad duid 296. K.
- Lái, lói**, f., tiller, steering-oar. forin lai 1237. inna luae, junc-turas gubernaculorum Arm. 189^a2; Ir. Gl. p. 166. a lui no urland, their rudders or ends Corm. Tr. 135 n.; AMC.; Ir. T. v. tail Ag. 5580, 6259. lue, f., GJ. 564.
- Láimthionach**, eager, desirous. co laim-teanach 2823. laimhtinach 2827. Dá Derga : cf. Wtb.
- Lámchar**, dexterous. co l. 1099, 3022. ba l. 3051.
- Lámchomart**, f., handsmiting, lamentation. ds. do l. 2342. O'Dav. 1193; PH.; Hib. Min. rogab for l. moir MR. 74, 1. ænach ina lamcomarthaë AU. 771. ind lamhcomart AU. 798.
- Lámdia**, m., laimhdhea, handgod, household god. ap. tabrad ina laimdeo lais 613. beir leat do laimteá 578. O'D. Gr. 337; SR. 3016, 3026, 3037.
- Lán**, full, complete. gur' bo lan 70. lan do buaib 109. lanchalma 2488, 2507. subst. lan a glaiçe 2655 : cf. a lan di dhoinibh AU. 880. lan mora, full tide 769.
- Láth**, m., hero. np. laith gaile 2277, 2400, 2445, 2457, 3049. Corm. Tr. 101.
- Láthar**, strength, training. co luth 7 col-lathar 1087 : cf. a luth lathair Ir. T. v. ba lucht lathair, folk of strength Im. Br. 86, 20. plan Wb. 5^a16. gach cial inchlethe O'Cl. weight (?) MU. 226.
- Lathide**, daily, lasting for a day, of a day ? raisin laithighi Troian-ach ut 1646. lathidi, diurno Z². 74^a, 794^a; Trip. 486, 26; but it may be a transcript of 'lackey.'

- Leborbarc**, f., longboat. gp. for lar a leburbarc 246: cf. longa 7 lugbarca TT². 112; Corm. Tr. 17.
- Léitmech**, eager, desirous, greedy. leitmeach 2827. np. ledmeacha 1909, 2457; Lm.; CF.
- Lénad**, hurting, wounding, weakening. robai lenud na gona ina chois ag milliud a retha uime 3145. Fel³. (older reff. Wtb.; SR.; VSR.; O'Dav. 1162; and perhaps Corm. sub clairiu).
- Leód**, mangling, hewing. ac leodh 546, 2229. ica leodh 2501. for leod 2314. fri leod 7 fri letrad CG. 162, 16. gur leoastar in lethcluas MR. 298 z. Ir. T. v.
- Lesaigim**, I attend to, aid, heal; provide for, supply needs of; rear, educate. imp. lesaig 643. 2 fut. 3 s. co leseogad 2095. inf. a le-sugud 644.
- Lí**, colour, splendour. o li serce 350. 'sheen' of stag's flank, child's hair, &c. SG.
- Líach**, wretched. is liach duit 2901 Wtb.
- Liag-delg**, brooch. liagdelg oir ara bruinde 1931. lia-delg n. RR. 126.
- Liathróit**, f., ball. ig ain liath-roiti 1553. Wtb.; K.
- Líbar**, pole, lever (lěvare), but *v.* McB. dp. libaraib 2208. contis ix. 510. liubhar O'R.
- Lochairthe**, laceratus. fut. locherthair Ir. T. v. stripped, bare K. 7 se lochairthi lethbaiti 268. 7 se lochairte lethbaiti 2335. lochar .i. leadrad O'Neachtan. gan lo-crugad, unchecked MR. 224, 20.
- Lothrugad**, immersion 1002. latt-rach, slough, puddle; lodrach, morass Songs of Summer and Winter.
- Luaidren**, vagary. cen robai forin luaidren-sa 932. luaidrenn, vagary Armstrong; vagrancy O'R. luaidreannuidhe, vagabond Coneys. luaidrean, luaidred, bruit, rumour, report, common talk P. O'C.
- Luamain**, fluttering. for luamain 1282, 2567. ar luamain CG. 174, 8. crith-hluaimnech MR. 232, 4. ar luamain Ir. T. v. p. 521: cf. PH. s. foluamain.
- Lugaim**, luigim, I swear PH. lui-gim-se fa laim mo righ BK. Fanagh, 108. pret. 2 s. rolughis (sic l.) 2965.
- Lúir**, f., laurel. ns. 1495: a mbarr na luire sin 1498: ds. mind do luir 1027: on luir sin 1496: crand-laur Ir. Gl. 564.
- Lúth**, tongs; grappling-irons? O'C., Mann. ccccxxxiv. n. go slagrannaib 7 luithib aco 2058. with prothetic s slúg, an tslúgh O'D. trasgraid slagbrandaib 7 sloighib 2209.
- Mac-alla**, echo, son of a cliff. robai a macalla isna trachtaib 992. Wtb.
- Maccaemacht**, youth. gs. arai maccæmachta 1773. ds. ar macæmhdacht 1778. co maccæmdacht 2388.
- Macedacht**, youth (from 7 to 15). gs. ingen macdhacht 2035. not declined Wtb.; TT². 1085 n. but gs. macedachta CG. 42, 16; 78 y; 138, 8.
- Mac-comlond**, fair fight [fought] by a youth, youthful combat. frith alum a maccomlaind 2570: cf. macgnímartha Find, youthful exploits of Fionn RC. v. 195.
- Maethmarcoir**, m., augur, diviner. ns. mathmarcoir 3057: cf. math-

- marc Sg. 6^b14. np. tictis na maithmairc Lat. Lives, p. 5; and Trip. s. maith, p. 654; s. mathoum p. 664.
- Maethmarcoracht**, augury, divination. nochor' chobair in maethmarcoracht 2099. gs. id. 2098: cf. methmerchurdacht Todd Lect. vi. 59.
- Mag-réde**, f., level plain. dp. tar madhredhib 2781: cf. for magredib mac n-Israel, Alex. 455. forosna réde, who illuminates level plains, Im. Br. p. 11, 2. madreid, smooth-plained CG. 52, 17; H. 2. 16, col. 373.
- Maichnige**, sorrow. dobenfadh m. dim 809. PH.
- Mairg**, woe (mo-oirc). ns. is mairg Greca 43. is m. Troianu 189. is mairg damsá 456, 2683, 4. ba mairg do D. 1111.
- Mairgneach**, wailing. dochualaid mairgneach in tshloigh 529; as adj. Din. O'R.
- Mairgnid**, id. rochualaid in mairgnid 1401. leg. mairgnig?
- Mairgnige**, id. ns. ba truag mairgnighi 60. gs. ba mor nguil 7 mairgnighi 2342.
- Mámchar**, dexterous? powerful? dorochradar glere laechleitmeach mamchar laimhtinach 2827. mámas 7 mám, strength, might P. O'C. mám .i. cumas no cumachta O'Cl.; Wtb.; Lm. alliteration suggests l. lámchar.
- Marshluag**, m., cavalry. ns. 1908, 1923, 2120, 2800. gs. marshluaigh 1919, 2116. ds. isin marshluag 1910. co m. 2803. nd. in da marshluagh 2805.
- Mede**, neck. co mbenad bonn fri medi 7 medi fri aroile acu 2230. bonn fri medi aigi 2316, 2503: cf. Alex. 144; TT². 761; Ir. T. ii. 2, 15; FM. i. 330; LU. p. 89^b.
- Méit**, f., size, greatness, quantity. ns. med 2898. meit menmun 26. meid seirce 671. as. met 462, 2427. as e a met 2329. ds. ar med a nairi 713. ds. ar med a serce le 403. isin romeid ut 432. do meid a sherce 679. do mhed fergi 880. do mhed 1777. co med 2387.
- Menmnach**, cheerful, high-spirited. np. comdis nertmeanmnaigh 280. co haenmenmnach 3088.
- Mer**, mad, insane; impetuous. in mer-tretill 2364. Gorm.: cf. do macaomaibh maerda CG. 42, 17; 138, 7.
- Messa**, worse. bud messu sa chach cen bethir and ni bhus sia 1743.
- Meta**, dastardly, cowardly. banda meta 2253, 2260. vs. glorach meta 2761.
- Métither**, equative, as large as. as. aenshuil m. cathsciath Gregda 162.
- Midlach**, f., coward. ní'm midlachsa 2916. TT¹.: cf. Acht chena nir midlach 7 nir meraigi mi-gaiscid reme riam inti da tanca-dar na habaisi, he had never before been a coward or a lunatic void of valour MR. 222, 16.
- Militacht**, f., military service. gs. iar cur a militachta 1077: cf. miltnidecht, f., warfare Three Hom. 44, 26.
- Mind**, diadema, insigne. ns. barrin .i. mind cind 1587. as. bert do mind do lui 1027; Three Hom.; RR. 169: cf. Asc. cccxcii.
- Mochen**, welcome, bene venias Lat. Lives i. note. is mochen daib 342. muchean duit sund 1870. Gorm.; Oided mac nU. 141, 175 n.; Three Hom. (mo-fochen).

- Móethóelach**, tender youth. ns. in mæthoglach 2363. Trip.; Dá Derga.
- Monar**, f., work .i. obair P. O'C. as. doberi monair 1750 (construction?). an monar CG. 86, 24. monar ndil MR. 132, 17.
- Mongargair**, roaring, great noise. as. doronsat mongargair comaidme 2168: cf. RC. xiv. 67.
- Mon-génar**, lucky, happy. is mon-génar dod mathair a heg remut 2708. RC. xxv. 248, 28; Dá Derga; Ir. T. v.
- Mórdacht**, magnanimity, haughtiness, majesty. ar mordacht 1777. co m. 2388. cf. mórda diumsach, majestic Gorm.; CG. 42, 15. ar mórdacht ar mid-chaire, for magnanimity, for benevolence AU. 1203, 1214.
- Muimech**, nurse (nutrix v. 645). ns. roraid Pírgo muimech claindi Píraim 1167. cf. Laws, fria muimig.
- Muinigin**, trust, hope, protection. meni soised C. a muinidin na ndea muiridhi 1023. ragat a muinigin dee ifirn 1624. ar dochuaid a muinidin Fuin 3151. cf. dochuatar i muinigin Lm. 2562, 3210. dachuatar im-muinigin, they resorted to TT¹; Ir. T. v.
- Muiride**, marine. np. -di 2026. -dhi 2347. gp. 2034. dp. dona deib muiridib 1220.
- Múirn**, f., high spirit, courage, wantonness AMC. noise, clamour LL. 257^b27; 265^a32; Ir. T. v. ns. co clos a muirnd 229. as. cona m. moir le 238. imon mormuirn sin 531. cia mormuirn-seo 1404. rochualaid murn 1939. gs. re med a muirni 993. ds. don muirnn fora ta 1085.
- Múirnech**, tumultuous. gs. mairg-gneach in tshloigh mormuirnigh 529.
- Múr**, f., sand, dust, drift; sand-bank, shoal. rogabsat co mur and, they were stranded there 139. Ir. T. v.: cf. snechta na mure, drifting snow, snowdrift AU. 1179 y. dark cloud Archiv i. 156. óscachmúr, over every shoal SR. 3530. phps. also ar múrad talman Ag. 3985; much O'R. Dia marmo anaccol de múr theindtide, Great God, be my protection from fiery drift Fel¹; Amra Chol.; LU. 7^b. a múr chluime, from a drift of down Fel². Prol. 126.
- Múraim**, I raze, destroy. pres. 3 p. murait 565. impv. 1 p. murum 3083. pass. fut. 3 s. murfaidher 3114. inf. múrad ns. 1787. as 2352. ds. do murad 2045. romúris LBr. 43^b.
- Neb-ni**, nef-ni, nem-ni, no-thing. as. nem-thni 30. cf. ara nemtabairt 1644.
- Nemnerte**, f., want of strength. as. in n. 2889.
- Nemchláete**, don chenel nemclaeti ut 2752. PH.
- Nemed**, sanctuary. as. fidnemed, sacred grove 1469. ds. i fednemeadh 1833. gusin.fidnemeth 1847. RR. 137; Lm.; Gor.; Wtb.
- Neméle**, f., bemoaning. for nemeli moir 2599. ic nemele 3109 SR.; Wtb. LL. 278^b17.
- Nemed**, dirt, filth O'Brien. neimhead .i. salchar P. O'C. gen. ? as adj. for piastaib nemide 2185. leg. nemnige ? fr. neimnech Lm.
- Nertmaire**, strength. as. nertmhaire 25.

- Nóidiu**, f., infant. gp. naiden ciche 1360.
- Nós**, glory, honour. gs. nós 2275, 2829.
- Núided**, renewing. as. na leig clemnus na n. cairdiusa 1635.
- Obbaim**, I refuse, deny. imperf. ind. 3 s. roobad 1316. pret. 3 s. roob 748. Wtb. inf. as. dia tabair C. obad 1324. ds. dia obad 745; do 1320. ag obad in sidha 3097.
- Óentuma**, singleness, celibacy. ds. i n-aentumha 2903. PH.; MU. 298.
- Óidim**, I perceive. nir'bo cian co n-aid da colaim 1278. from óid. f. CF.; Asc. cxxx. oighim, I behold, look upon O'R. cf. aid .i. iarraid Lec. Gl.?
- Olcach**, evil. na tuatha nemnecha olcacha 695; PH.
- Om**, raw (Asc. cxxv.). conus-duaid oma iat 156. glanaid a gor 7 a om asa rosc, he cleansed its pus and its raw out of his eye 175. cf. nar'ab om to mir, use not raw food, P. O'C.; ITS. v.
- Or**, m., edge, bank. ds. for ur 53. as. tar ur amach 2222. Asc. cxvii. co huru in talman Alex. 237.
- Or-loiscthe** (for-loiscthe), burnished. cona bili orloiscthi 1959. d'or orloiscthi 2113, 2556. d'or orloiscthe 2463. d'or oirloiscthi 2947. Ir. T. iii. 269, 27.
- Osnadach**, full of sighs. ba gaibthech osnudach inraithech beatha D. 849; subst., f., TT¹.
- Ótha . . . co**, from where lies . . . to. ota in Scethia 34. ota Asia co tracht na hEtiale 1569; = 'ex' Lat. Lives.
- Pailm**, f., palm. gs. gesca pailme 2690. 7 gesgada pailme ina lamaib 1547. PH.
- Partlaing** (partaing, partainn, partar), Parthian red. gs. dual partlaingi 1928. Ir. T. iii. 222; v.; Dá Derga.
- Portrathmar**, happy havened. a rig uasail do chlaind portrathmair Puin 1573. = rex genus egregium Fauni, vii., 214: cf. portglan, clear havened TT¹.
- Pubul**, pupall, f., tent (papilio). as. gusin pubull 2096. is re primfegi na puipli rofostad MR. 200, 13. Ir. T. v.
- Ráe**, f., plain, field; arena. rée Wtb. gs. a medon na rae 3143. for lar na rae comraic 3149. ds. ina rai catha 3138. as. tarlaigid rai comruic 3125. cathrai, battle-field TT¹. Im. Br.
- Raibeis**, frenzy. ros-geb buaidred 7 raibeis mor 897; phps. from rabies: cf. raipeas, foul mouth M^cB.
- do Raith**, immediately Trip. PH. quite, altogether. da raith LL. 96^b2. geng[o] roisim tossach do raith, quite first 1006.
- Rám**, oar. np. brister na rama 243. ap. co rodaingnigim ar rama 336. rolasat a rama 985. Wtb. gp. ic tinol na ramadh 1012. AMC.
- Ré**, f., space, time, period. fri re 21, 165, 2344. fri re cian 1075, 1161. fri re ciana 1754. fri re cen 806.
- Ré**, moon. gan soillsi re a n-aidchi 105. ré n-iuil, the month of July Cr. Bede 32^b11; Asc. cxci.
- Rebach**, featful, sportive, wily, crafty. rod rorebach 2038. Gorm. aenreb .i. aencleas, &c. Dá Derga; Ir. T. iii. 581; Ag. 496. MR. 157 n.

- Rebrad**, m., playing, sport (?). as. rebradh 2536. K.; Wtb. from reb. add to reff. in Gorm.; I.U. 87^b10, 90^a27; LL. 110^a3, 266^b33, 273^b20.
- Réim** (.i. buidhean O'Cl.)? troop, company. atconnaire Æ. in rem-sea 319. dochuaid int en for foluamain fon reim sin 1134.
- Réim**, course, series. ina chruaidh-rem catha 3045.
- Rem-éc**, premature death? i remeg 1454. amal bite lucht ind remecc RC. xxv. 250. ruc reim techid i n-Egept SR. 7542? O'D.
- Rethinech**, serene. rethineach 1223. rethinech 1228. co rithin-ach 1458. ba ræthinach ær 1468. PH.
- Rethinige**, f., serenity. o tainig r. 1456. rethinche PH.
- Rétla**, f., star. ns. retla thaitnem-ach 601. is relta inchoisc eolais 604: cf. retlu mongach AU. 1018w. np. rettlanda CG. 42, 3.
- Rian**, way, method. ar æn rian, together, at the same time 1694. Ag. RC. ix. 490.
- Rígdæ**, f. (m.), palace. gs. lucht na rigda 409. but imedon in righdai sin 1557. maithi in rigdai 395. ds. beith i righdhai 2302. as. brisid in rigdæ 565. isin righdai 1556. rí-g-dúi .i. rí-gthech Ir. T. iii. 443.
- Rindaim**, I engrave, carve. pass. pret. 3 s. rorindad 312, 317. dorindad 1962. 3 p. rorinta 1561, 2. inf. m. cutting, engraving PH. arna rindad 310, 1559. co rindad 1936.
- Ród**, rúad, brave, violent. rod roten 1769. rod rorebach 2038. ruad .i. tren no laidir O'Cl.; Hogan, Gr. 129 [Asc. ccxvii.]: cf. fo damraid ruaid roireabaig Ag. 496. possibly the meaning of ruad has been influenced in translating Norse rauðr, cruel, bloody, Bugge, Fom., 24, 37. cróda, gory, has a similar transition to the meaning of brave, heroic: cf. M. na ruadgal gart CG. 124, 18. ruad roglach Wtb. in mac rod, the daring son MR. 40, 9. ergis Conan Rod 76, 18; 78 u; 82 y; 84, 9. Trip. 305, 12. atciu cath ruadh rig Erenn 196, 13. ruadbullech, strong, striking RC. xxv. 22.
- Roghain**, metaplastic acc. of rogu Ir. T. v. gs. f. roghna 1071: cf. pl. roghna Din.
- Roithim**. I cause to run (causative of rethim). pass. pres. 3 p. ruit-iter 2816. VSR. morí ruithes triasirthes SR. 154. cen adrad rí-g roithes grein LL. 32^a31. roith-fiter, gl. contrudentur Ml. 15^c18; Asc. ccxvii. glac threun a ruith-eadh an rámh Sar-Obair 164^b15.
- Romét**, f., great size. ara romed leo 1090. isin romeid ut 432.
- Romór**, very great 2304.
- Ruaig-mer**, furiously routing. at ruaigmhera 2455.
- Ruamnaigim**, I become red. pret. 3 s. roruaimnigh 1466. CF.; Ir. T. v.
- Ruithen**, f., ray, radiance. np. ruith-ne 1467. .i. taithneamh O'Cl.; Ir. T. v. ruithenta, resplendent MR. 182, 8.
- Rúm**, room, floor, place, space. dp. ina rumaib 985. O'R. .i. eadarfholamh no urlar O'Cl.
- Rure**, m., lord (ro-rí). gs. ruirigh 1960. np. ruirigh 643; Ir. T. v.; .i. tighearna, ruirigh .i. ro airigh O'Cl.

- Saigderacht**, archery. imurbaig shoigdeorachta 1124. ac soighdeoracht 1552, 2219. discharge of arrows AU. 1432.
- Sáile**, sále, f., sea, brine K. ds. asin saili 168; m. in Fel².; phps. also in Ir. T. v. p. 191, 3. ar in sáile serbdomain Ag. 6252. tres an saile serbruadh CG. 98, 28. air uachdar sáile Sar-Obair 50^b15.
- Sál**, sea, brine. tresin sal 240. amal sal 471; Fel².; RR. 131.
- Samlachaib**, 157, p. 12 n. either from samhail, likeness (of tooth)? or from sabhlach: cf. coll. SG. sabhlachd, dirt?
- Sás co rith**, halter. dobeir sas co rith ima braight 3102: cf. in sas co rith roinnig Laws i. 174, 8. in sas co rith fo mbraight i. 174, 9.
- Scannrad**, m., scattering, scaring, dismay. as. scannradh 2536. scanrudh 2621: cf. fright, ITS. v.; Ir. T. iii. 536.
- Scécháer**, f., thornberry, haw. ap. scechora bega 166. sceachóir, m., Din. sceachóiridhe, hawthorn, Hogan, Luibhleabhran 67^a.
- Sceith**, f., vomit. gs. slamrad a sceithi 161. as.? nocho toirised (sic cor.) a sceith fhola 1119: for correction, cf. muna thairisit in dam ainceil enlaithe sin iat Ag. 6316. amal is slan iarna sceith Todd vi. 28. sgeith gach lantoraídh re a linn, diffusio cujus-cunque copiosi productus illius temporis MR. 100 n. scé.i. sgeith .i. telgan no dortad, O'Cl. verb, Fel². sgeithim, K.
- Scellbole**, m., tortoise, testudo. doronsat sgealbolg da sgiathaib 2213. adj. scellbolcach Ir. T. v. Alex. 16, 247.
- Scéo**, increase. .i. metaigh O'D. sceo neimhe. .i. iomad neimhe O'Cl. ba trom sceo nemi 7 aingceoil 7 duabais 2481: cf. is tromsceo accais 7 duabais 7 neime Alex. 297. is trom in scéo 7 int ancél, in neim 7 dúabais 7 inn éciall, TT¹. 1496.
- Scretgaire**, screaming, shriek, hiss. ns. rochlos sgredgairi 2489. Trip. Wtb.
- Scribud**, scraping, scratching. doni a sgribudh [fe]sin fora aighid 3106. Wtb. Lm.
- Sechtfillte**, sevenfold, ns. sciath -ti 2499, 2948, 3039; vii fillti 2543, 2627. as. triasin sgiath sechtfillte 3188. TT¹. 2044.
- Sechtlegtha**, seven times tempered, or smelted 2500.
- Ségonn**, ségunn, ségaint, beautiful, courteous, stately. fer suaíre sochraid seghaint 2367. dp. sleasaib segainti 2824: cf. mor segaint saerbesach Alex. 135. ciniud suaíre sairclanntha soche-neoil segaint CG. 52, 20. ar slesuib soercland soerbesach suaíre segaint sochomaind CG 162, 4. séghuinech .i. fer gthonas segu, Corm. 41: i.e. deerslayer. Dá Derga. segánach, wild-deer hunter AU. 1175; Laws; v. SR.; GJ. 508. Sar-Obair 285^b45.
- Séguindeacht**, stateliness, majesty. as. rochualamurni do s. 363.
- Selb**, f., possession, property. ar selb, belonging to, in the possession of O'D. Gr. 293. rom-fagaib ara selb 866, belonging to him.
- Selgaire**, m., hunter. gs. i ndelb. bansealgairi 293.
- Semnech**, riveted. slega semnecha 1917. soighdi semneacha 2826. semcann O'Cl. saigde sithremra

semnechai Alex. 7. saiged sith-remur seimneach Alex. 245. sleag semnech sithlebur CG. 52, 12. slega suarci semnecha CG. 160, 26. seam-lúpta, rivet bent MR. 238 y.

Sendatu, old age 1300; Laws; PH. sentu Trip.

Seólaim, I sail. pres. 3 p. seolaid 90, 136, 1221. seolait 192. impf. subj. 3 p. co roseoldais 888. impv. 2 p. seolaid 941. pret. 3 s. rosheol 207; roseolastair 1457. 3 p. roseolsat 62, 984; rosheolatar 1458. inf. seolad, seolud 934. gs. ni raibi coir seolta acu 107. nert imruma 7 seolta 139. ds. ac seolad 1464. for s. 1458. ar seolad 892, 2408. ap. impoid a seolta 943.

Sét, m., way. gs. a tus seda 7 conaire 1792, 1920. inchoisc seda (7) conaire 604. a cend seda 2408. ac imtheacht a seta 2114. ds. for seit a conaire 1828; Ir. T. v.; Wtb.; PH.

Sétriche, f., strength. as. dorad seitrichi 2088. a seitrigi MR. 154, 15. from sétrech Ir. T. iii. 538; TT¹; Im. Br. 292, 14.

Sia, longer, further. ni bhus sia 1743. ni bud sia 2256.

Sian, sion, foxglove. ba cosmail fri sian 1926. sian sléibhe, foxglove Luibhleabhran. is dath sion .i. is brecc, it is the colour of the foxglove: i.e. it is variegated LU. 131^b32.; Three Irish Medical Glosses, Ind. Sian Slebi, mt. near Lough Foyle.

Síangaire, rushing sound. ns. s. na soighed 2490.

Sínim, I stretch out. pres. 3 s. sinid (sic l.) amal colg 1934; Ir. T. v. pret. 3 s. roshin 3009. inf.

sined. as. sinidh 1101. ds. ac siniudh a lam 1315.

Sírecht, longing. dp. do sireachtaib 2340. Wtb.: cf. co tromosnadaib sirrechtaidib, with heavy yearning sighs RC. iv. 252, 8. sirechtach TT¹.

Sithaigim? I repulse. pass. pret. 3 s. in tan rosithaigad Greic 414. Wb. 6^a5. Thes. Pal. i. 533 n: cf. sithe fri cursachad Lm.

Slagbrand, engine for hurling missiles? cf. brand .i. aithinde Cor. Tr. 17? (sás FM. 1478). foirind ac tinol cloch 7 ag suidiugud slabrand forna muraib, setting engines on the walls 2789. 7 ordaighit taibleda 7 ferte go slag-randaib 7 luithib aco ac frithalum in catha 2057. trascaid slag-brandaib 7 sloighi 7 sundu 7 oilche cloch 2209.

Slamrad, slobbering. ds. ac brucht-aig 7 s. a fhola 7 a sceithe fora ulchain 161: cf. slaimred na fola, flakes of blood TT². 1046, 1316. slamma snechta snigit SR. 524.

Slatbrat, harrying. faillet ic slat-brat i tir a tir 1746. ds. ag slad-brat 7 ic indradh 530; phps. strong plundering, stoutreif? slait 7 slatra .i. laidir O'Cl. cf. beraid a slad 1648; Ir. T. v.

Slat-tuarcán, f., strong-smiting. ns. in tshlat-tuargain 531. as. in slattuairgnidh 1402.

Sméracht, handling, staunching. 'ga s-smerracht na gona 1715. smearachd, smearad, fingering, groping, feeling, handling P. O'C. who derives the word from méar.

Snímach, distressed, anxious. ba snimhach 1187, 1796.

Soburthanach, prosperous 1481. sobarthan Wtb.; K.

- Sochraide**, revenue, advantage. do thir 7 do sochraidí do chaithim 691. price, pay, fee, emolument O'D.: cf. Laws.
- Sód**, sod? turning, changing, mood. forin sod sin 237. mod. saod?
- Sognímach**, well-doing 1485. so-gnim Wtb.
- Somáinech**, wealthy, profitable. bid s. duib 2450.
- Somenma**, f., cheerfulness, self-confidence. ns. a soimenma 284. as. dorad somenmain 2088.
- Somesc**, intoxicating. lenda somesca 375. AMC.
- Somilis**, sweet. biada somhillsi 372. PH.
- Sorrthius**, m., good-luck, success. gs. a comartha shoirrthiusa 1541. PH.
- Srebnáide**, membranous, filmy 1932. Ir. T. iii. 531; Ir. T. v.
- Stiúir**, f., rudder, helm. gs. a lenmuin na sdiuire 1335. ds. for stuir 2409. as. rogab fen sduir 1001. co ruc in sdiuir laís 1334. K.
- Stiúrain**, I steer, guide. pres. 3 s. sdiuraídh 1239. pret. 3 s. rostiur 999.
- Stocaire**, m., trumpeter. ns. robai M. stocairi Æ. 1273. as. fri stocairi N. 1274. np. rosinsedar a stocaireda sduca 1790.
- Stocairecht**, trumpet-blast. as. rocluinset sdocairecht 1940.
- Stocce**, m., trumpet. ns. sentear stoc 2787. roshennedh stoc 987. gs. guth in stuic 988, 1047. np. rosentea stuic 2196. ap. na stuic 535. Ir. T. iii.; PH.
- Suidegad**, setting, blade? a suiged-ad fillti a rind co urdorn 1933.
- Suthine**, f., eternity. ds. do suthine 144. Wb. 1^b15; O'Dav. 1197; Asc. cclxxiv.
- Tæmad**, bilge-water. ns. in t. 259. taomad O'R. McBain.
- Taibled**, f., story, battlement, tabulatum. PH. ds. co rolen int athaindi isin taiblidh 2222. ap. ordaigit taibleda 2057, isin taibled SR. 2450. trethaibledach, three-storied SR. 2448, 4304. a gairm n-aill di thaibled in dune, from the battlement of the fort Ir. T. v. 673.
- Tairgim**, targaim? I offer. (do-guidim) Trip. Asc. xcvi. Wtb. pres. 3 s. ar tairgidh A. tiachtain 2764. targaid 1582. subj. pres. 1 p. dia tairgim uili amus forro 2978.
- Tairicim**, I come; in pf. is completed. impv. 2 s. na tarr 1348. 3 s. imthigium nachum-tair soillsi in læ 2110. fut. rel. intan tairgeobus leo 786. past subj. 3 s. gid iat Greic nomtairsidh 457. co toirsid sain chucu 1992. acht co tairsidh do chach adnacul a carat 2676. dia toirisidh leo chucu Ænias 2090. tus in toirisid chuigi 7 ona toirsidh (?) 2125. perf. 3 s. o tairnic 55.
- Tairise**, f., confidence. PH. ns. nir'bo tabarta tairsi 2064. as. na tabraid tairisi 443, 2619. ds. co tairisi 1610. dot tairisi-siu 1651. arin tairisi 2921.
- Tairisim**, I abide, stay, stand; I consist in, am composed of. pres. 3 p. toirisidh 1218. toirisit 1951. toirisid 2267. impf. ind. 3 s. nocho toirised a sceith fola (sic l.) 1119. past subj. 3 s. na toirised 1112. 3 p. na tairsitis 594. impv. 2 s. toiris 1378. pret. 3 s. cor' thoiris 1283; rothoiris 1548.
- Tairisin**, faith, trust, confidence. is comradh (sic cor.) re tairisin he 681. Ml. 29^d5, 30^d8. Lm. .i. taob .i. ceangal O'Cl.

Tairlingim, I leap, descend. (do-air-lingim). pres. 3 s. tairlingidh 2843. inf. ns. torling f. 2841. do thoirling 2844. Trip.; Wtb.

Tairmiscim, I hinder, prohibit. (im), from (o). pres. 3 s. tairmisgidh aidhche cathugud umpu 2884. 3 p. rothoirmisgid in cathugud 3124. impv. 2 p. toirmisgidh bar feirg 3012. pret. 3 s. rotairmisg I. sin uime, restrained him from that 2605. pass. pres. 3 p. toirmisgter na hidpurta 3002. inf. tairmesc m., hindering, prohibition. ns. ni foil toirmesc 2748. ds. dia tairmeasc 1054. ag toirmesc 1494. ic t. 1658.

Tairrthim, I overtake, catch (do-air-rethim). pres. 3 p. tairthit a fidbaco 1127. tairthid maccu Lucoin 491. past subj. 3 s. cona tairrtheadh in buille e 1104. nom-tairsidh 457. 3 p. ara tairsitis tend 189. perf. 3 s. don-farraid 16. o nach tarraidh 182. o nach tarthaidh 1105. uair na tarraidh fair 3146. 3 p. tarthatar 1020. pass. pres. subj. 3 s. noco tarrtar 3086. perf. tarrthus 649. co tarrus 2123. inf. ds. dia tarrachtain 181, 2592. for t. 1014. as. cona caemnacair tarrachtain T. 3135. a tarrachtain 3144.

Taise, f., (1) weakness, pl. swoon, trance; (2) relics. (1) dp. a taisib 843, 2174, asa taisib 2175. cf. i tamh 7 i taisi Ag. 6601 n. taisi 7 taim-nella, mists and death-clouds MR. 270, 10; CF.; Ir. T. v. 568 n. 1: vision, Acts xii. 9. (2) a fuil A. i rige 7 taisi Anaichis 943.

Talchar, tolchar, stubborn, obstinate, persistent. borb-ruathar

3119. amus talchar 2204. ba talchar tren 990. ba tren talchar 2014. co talchar 2520, 2540, 2560, 82, 2822, 3043; CF.; Lm. 2437; talc[h]orra Sar-Obair 110^b36.

Tám, (1) rest, repose, trance. (2) death, plague (tábes, Gorm.) ros-lai a tamh 843: cf. taim-nell, trance of death CF. SG. metrical Psalms cxxi., 2. Ir. T. v. 586.

Tarlaim, I put, place. (O. Ir. pf. doralus). pres. 3 s. tarlaid (sic corr.) fotaibh in sluag 2192: cf. rotarlait a teinti, they placed their fires MU 17. Na'n éireadh farraigra dh fopa-san Sar-Obair 68^x.

Techtaim, I go to, possess, I deserve, have a legal right to. pres. 3 p. amal ro-dechtait 1059; Asc. civ; Laws.

Techtairecht, message. risin teachtaireacht sin 765.

Tempul, m., temple. gs. in tempaill 1505. tempaill 324. ds. a tempull 124, 1502. i t. 309. asin tempull 552. as. tempall 469. co tempull 495. PH.; Fel.

Tend, hold, sway. ara tairsitis tend, on whom they should get hold 189. o nach tarthaidh in buille tend for D., since the blow did not take effect on D. 1105. o nach tarraidh A. tend for D. 3077: cf. nir'ghabh nert na tenn innti, neither hold nor sway AU. 1253. nir'gabhadar teann na treisi 1265. gan tenn doghabhail 1288. np. and ap. tennta Ag. ITS. v. 2; MR. 176, 14, sureties, bonds.

Timpanacht, harping, 1420. lyra, Goed². 76. lute Ag. 3349. stringed instrument, small harp O'D. any musical instrument HS.

Tinne, salted pig, fitch. gp. 366; Wtb.; Dá Derga; Lm.

- Tírmugud**, m., drying. dia t. 270 PH.
- Tobaigim** (to-bong-), I wrest, compel, levy. impv. 2 s. tobaigh 1681. gur' tobhaigsiot CG. 136, 14: cf. PH.; Laws.
- Tobchaindel**, blaze of light, flaming torch. ns. adhainter tobchaindeal 510. tobtene SR. 7388. tob = soillsi mor Dá Derga 65.
- Tochraim**, tachraim, I meet, coincide, occur, chance. 3 s. pres. ind. tochraid 1128. subj. 3 s. rel. gid bedh tochrus do bar comrag-si 2968. 2 fut. 3 s. tus in faicfed nech no in taicheradh do æn duine don lucht 290. cia dia toicherad 1128: cf. Ir. T. v. 5707, Is maigr ar a tocherat. past subj. 3 s. tus in tochrad im aighid 626. inf. do tochur for A., meet in battle 1624. enclitic and modern form of do-cúiriur, inf. tóchur: tachraid = docuirethar (B.) Lm. 4305. GJ. xiv. 543. ni thacera d'iarmerge, he shall not attend to matins. CG. 225, 18. do tachur a tracht, cast ashore AU. 1029. to[c]hruid frithnois fuigill etorro, peevish words followed CG. 142 z, 144 y. tachraid forceill = tabraid do bar n-uid Alex. 191. BB.
- Torgaim?** I call, summon. pret. 3 s. dotocair 396; PH. inf. ica togairm 2840, 3134. Wtb.
- Toidiúir**, miserable. taidiur 1332; Ir. T. ii. 162. todíuri menman, affliction of mind Alex. 1077.
- Toirnech**, thunder. ns. 101, 224. toirnech 7 teinntech AU. 1328; Wtb.
- Toirsiugud**, wearying, making sorrowful? arna toirrsiugud a tir do thir 1214.
- Toisc**, f., business, errand, mission. a taeb na toasca sin 484. adfet in toisc imma tainic Lm. 2964. bidham umhal-sa frisin toisc sin 2965. co tair duind ar toisc do denamh Im. Br. 64, 27. don toisc sin AU. 1307, 1367; CG. 96 z.
- Tolg**, tol, f., breach. as. dobeir tolg dermhair 2620. as. toilg Ir. T. iii. 533; Ir. T. v. co tolcaib na tor talc tren SR. 6767. tuaga tolgda CG. 162, 8. Gun fhiabras gun tuilg Sar-Obair 23*26.
- Torbaigim**, I avail, am of use. pres. 3 s. ni thormaigh 871. torbe, use Wtb. tarbaige SR. do-rorban, it profits Sel. Gl.
- Tost**, silence, quiescence, rest. ina tost 409, 1358. 'na t. 840. atat inna tost, ol in dercthaid, sech ni thecat ille ni thiagat innond, they are resting, said the watcher, for neither do they come hither nor go thither LU. 25^b.
- Tostach**, silent. co tosdach 2268.
- Tostaim**, I am silent. pres. 3 s. tosdait 2266.
- Traigthech**, m., footman, foot-soldier. gp. cona shlog troigtheach 2782. cona chath troigthech 2797.
- Trebaire**, f., husbandry. ds. dia trebaire 1763. crops, emblems, requisites of a farm O'D. ordugud na trebaire SR. 1924. harvest Ag. 6274. trebairecht, tillage MR. 102, 10. co romillset trebaire in mhaighi, tillage AU. 1104. treabhair gheal Sar-Obair 194^d10.
- Trebraid** (trebréit), thrice-braided? 1957, 2460, 2497, 2548, 2946, 3038: cf. Ir. T. v. 218. CG. 52, 11. trentrebraid CG. 158 w; 180, 12. taeb-trebraid MR. 224, 8.

Tredualach, triple-twisted, triple-looped. treabraid 1957. luirigh tredhualaigh 1030. np. 2460 *v.* trebraid. trendualach CG. 152, 9; RR. 80, 10. condualach GJ. 563.

Tregdaim, I pierce. pret. 3 p. rotregdsat 2825; Ir. T. *v.*

Treoir, *n.*, strength, guidance, means. ni fuil aco treoir n-eloid for fairgi 2043.

Treorugud, *m.*, guidance. is i seo m'itchi .i. treorugud 7 eolus uait-siu 1258. PH.

Tresse, trese, strength. ns. tresi 1597. Gorm.

Tretel, valiant man. ns. in mertretill 2364. *n.* dual, da tretill 2062. batar maccaimi 7 dreittil 7 láith gaile na nGaedel LL. 273^b10. romarbsat treoin ocus treitill CG. 42, 10. ciarsat imda a treit ocus tretill CG. 52, 4. illamaib tretel CG. 162, 10. so W. trythyll sometimes means 'spirited.' Silvan Evans, Dict.

Trethan, *m.*, sea, tempest. na rama robristea do threthan na fairrgi 1012 (gorges). dobeir trethan tairptheach trenfhuabartach for sluagh Laitin 2146; Ir. T. *v.*; LL. 225^a49; O'Dav. 1576.

Tuaiscertach, northern. otha in Scethia thuaiscertaig 34. PH.

Tulguba, clashing. rochlos and dresachtach na n-arm (sic l.) 7 tulguma na sgiath 2489. TT¹. ro clos telgubai tromm toethinach tre nert Alex. 266. tres tren tulgubach Ir. T. *v.*

Uaimnech, fearful, timid. ba hegalach uaimnech 2790. narat uaimnech-su 1803: cf. narbat uamnach, a rig MR. 32, 19.

Uaisle, *f.*, nobility. mina bedh t'uaisli-siu 667. iar n-uaisle 1911. is e uaisli A. icna deib fodera sud 1141.

Uallach, adj., howling. ina n-æs uallach 1460. uailleach Din.: cf. O'R. uail con, the howling of a dog or of dogs O'Br. uall, wailing Wtb. ap. ualla Todd. *v.* 91.

Uch, alas, 2185.

Uchán uch, alas 894; O'D. Gr. 327. uchán CG. 42, 19.

Uráilim, I enjoin, press. pret. 3 s. rourail Cuipid serc Ænias a cridhe Didaine 399. domm orail, to direct me Gorm. July 18; Laws.

Úrde, úrda, fresh, green, 1313. cruda viridisque senectus vi. 304; Z 57 a; Asc. cxxxvi.

Urrand, *f.*, spear-head, spear-point; spear-wound? co ruc a urraind asa ucht 2134. co ruc urraind triana dhruim siar 2549. *v.* Ir. T. *v.* 444, where is quoted in da érend .i. turmenta flagillorum Wb. 20^d5. a ail 7 a urraind Ag. 6040. ail, sting or prickle O'Brien. *v.* air-rand Contribb. p. 65: cf. gor gab arrind anmin tremit CG. 184, 5. The use of urrindi is similar [and sometimes equivalent: cf. Ir. T. *v.* Ind.] foran airrinde Sg. Incant. 8. co ruc arrinni triit on taib diaraile TT². 730 n. co ruc arrinde thriit 1552.

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